The Repentance of IOHN HAREN Priest, and his returne to the Church of God; publickly by him recited in the French Church at *Wezell*, in the presence of the Senate, *composed of the Ministers and the people* assembled togeather vpon the 7. day of March, Anno. 1610.

1

47. F. 10. 48

Likewise,

The Recantation of MARTINE BARTOX, at *Rochell*, sometimes Doctor of Diuinitie in *Spaine*, Vicar Prouinciall and Visitor of the order of the holy *Trinitie* for the redemption of Prisoners in the Kingdomes and Crowne of *Arragon*.

BIB. CANT. ACAD.

Ezeckiel Chapt. 33. Vers. 11.

I am liuing, sayth the Eternall God, and I take no pleasure in the death of a Sinner, but rather that he should returne from his wickednesse and liue.

Apocalips Chap. 18

Come foorth of Babilon *my people, least you be partakers of her sinnes, and so be punished with her: for her sinnes hath mounted vp vnto Heauen, and God hath determined to punish her iniquities.*

Translated out of the Latine and French, into English.

Imprinted at London by *W. W.* and are to be sold by *Ellis Bach* at his shoppe in Pauls Churchyard, neare S. Augustines Gate. 1610.

172:05

The Repentance of Iohn Haren, and his returne to the Church of God, publickely by him recited in the French *Church at* Wezell, *in the preſence of the* Senate, compoſed of the Miniſters *and the people aſſembled together* vpon the 7. day of March, Anno. 1610.

To the faythfull Chriſtians of the Netherlandes, *that haue abandoned the abuſes of the Church of* Rome, *to liue in puritie & ſincerite of conſcience,* IOHN HAREN *wiſheth health and proſperitie.*

DEarely beloued Breathren in the Lord, This Treatiſe which I imbolden my ſelfe to preſent you withall, belongeeth truely and directly vnto you, in regard of the ſubiect and matter therein contained: for although that by my fall, & beaſtly Apoſtacie, I haue offended all the world, neuertheleſſe I know and am aſſured, that the Churches, in the middle whereof I haue been nouriſhed from my youth vpwards, and whom I ſerued many yeares in the worke of the Lord, haue been moſt afflicted: if you will vouchſafe to read it, you ſhall therein ſee, and manifeſtly behold moſt great effectes of the prouidence of God towards his elect, who for a certaine time being ſeduced by the malice & practiſe of the Diuell, fell not onely into great tempeſtes and ſhipwrackes, but into horrible and ſcandalous laborinthes of troubles: but yet not ſo low, but that falling into the armes

of their nourse, (which is the Church of God,) they haue been relieued and comforted againe: For the fall of the
Mich.7.8. Elect, is not eternall.

You shall also therein perceiue, how that in thinges which seeme most doubtfull and wholly desperate; and when in outward appearance wee are as it were at the poynt of death and vtter destruction, our Lord hath vsed, and is alwayes ready to put foorth his hand to defend and
Exod. 2. preserue those that are his. Who would euer haue thought, that *Moses*, being abandoned by his Mother, and put into the Water in a Basket, should haue been the Deliuerer of
Gene.39. the people of God? And that *Ioseph*, sold, by his breathren, mourned for by his father for dead, & cast into a miserable Prison, should saue his Father and Breathren from most great Famine, & place them in the best part of *Egipt*? Who
Ionas.2. would haue thought that *Ionas*, cast into the Sea, and swallowed; yea & as it were buried in the belly of the Whale, should haue been the sauer of the great citie of *Nuine*, and a figure of the Messias? And that I, being cast into a sorrowfull and miserable Prison, wherein I remained for the space of 8. yeares and more, wholly without hope of deliuerance from thence; wherein Antechrist of *Rome*, had caused me to be throwne at the instance and motion of his Legate *Coriolanus* (the Plague of all *Germanie*,) for hauing hindred his cruel purposes & desseignes against the Churches on this side. God most strong, powerfull, & good, by his most mighty arme, & contrary to all humane expectation, hauing broken my Bandes, and deliuered my soule out of the danger of death, yea of eternall death, should charitably deliuer me into the handes of his Church; to the end I should serue him the rest of my dayes, iustly and holily: For the which, while I liue, I will neuer cease to yeeld prayse and thankes-giuing vnto God.

You shall likewise know by this Discourse, the great virtue, force, & efficacie of Prayer made in Fayth, whereby we obtaine of God much more good, then we dare aske or demande at his hands. What could the Mother of *Moses* desire

desire more, when her Child was put into the Water, but onely that God would preserue it from death? But by her Praier she obtained much more; for he being found by *Pharaos* Daughter, he was not onely deliuered out of danger, and committed to his owne Mother to be noursed, but waxing great, he was adopted for the Sonne of the Kings daughter. What could the people of God (cruelly afflicted by the *Egyptians*) desire more, but that God haueing toucht the heart of *Pharao*, he should permit and suffer them to depart out of *Egipt*, to serue him in the land of their Fathers? But he did more for them; for, deliuering them out of the miserable seruitude & tirannie of *Pharao*, he inriched them with the spoyles and riches of the *Egyptians*; whom afterward he drowned and vtterly ouerwhelmed in the Sea; thereby declaring his Iustice in punishing of those that afflict his people. What could *Iacob* likewise when he left the house of *Laban* his Father in law, haue desired more, when he prayed vnto God to deliuer him from the feare which he had of his brother *Esau*, but that he might passe freely & safely on his way? but God not onely graunted him that, but much more: for when his brother met him, he not onely receiued and entertained him courteously, but offered to beare him company on the way. And what could *Ioseph* (being a Prisoner) more desire of God, but onely his enlargement and deliuerance from thence? which at last he obtained, and much more; for he was made Lieutenant and Gouernour of all *Egypt*. But I for my part, haue receiued more grace and fauour, then all they; for the billowes of the tempestes of the soueraigne God, had not onely subiected my life to a miserable temporall captiuitie, wherein not onely the *Pope* and his supports, determined to destroy me, and to make me vnprofitable vnto the world during the rest of my dayes: but Sathan, enimie to my Soule, had made and seduced me to become one of the most filthy Apostates that euer was heard of: and for that cause my heart was continually vexed with most cruell troubles: mine owne corruption

Exod. 2.

Exod. 12.

Gen. 33.

Gen. 41.

made warre against me, and my torments put me in feare and doubt, that God had wholly reiected and barred me out of the Kingdome of Heauen. I found my selfe to be in continuall feare (for want of Fayth & repentance,) thinking in that abusiue of troubles, that by incredulitie, I should vtterly be cut off from the loue and fauour of God. Yet I was not destitute of the Spirit of Prayer: for in my greatest troubles and afflictions, lifting vp mine eyes vnto Heauen, I often times sayd, Hath the Lord cast me off for euer? Is his louing kindnesse withdrawne for euermore? Hath the most mercifull God forgotten to be pittifull, hath he (by reason of his anger) shut vp his compassion? And often times sighing and speaking vnto my soule, I said: Oh my soule! Why art thou abashed, & why doest thou tremble within me? Repose thy trust in God, and hope in him, he shall yet be praysed and magnified in thee, when with a benigne countenance onely, he easeth thy torment. The Father of mercie, the God of all consolation, did not reiect my prayer: he receiued my request, and heard me in Heauen: He brake my bandes, and of a Captiue, set me free and at libertie: He dealt not with me as I deserued, nor rewarded me according to my iniquities: For that as farre as the Heauens are distant from the Earth, so much hath his mercie been aboundant vnto me. With the same affection that a Father is mooued towardes his Child, with the same hath the Lord been mooued towardes me. Let my Soule blesse him, and all the partes and members of my body prayse his holy name: He hath saued me out of the Pitte, and withdrawne my life from death: Hee hath pardoned all my Iniquities, and healed my Infirmities. The Lord doth right and iustice vnto all those that suffer iniuries and persecutions. I will not therefore doe like him who sayling in the middle of the Seas, and after a thousand dangers safely arriueth at his desired Hauen, without considering or marking the hand of the Pilote that stirred the Shippe; I will diligently acknowledge in this my deliuerance, the hand of God, the prouidence of the Lord, and

that

that, which by so many tormentes wherewith I haue been afflicted since my fall, the Lord requireth of me. It is more then reason that I should giue thanks vnto that soueraigne prouidence which hath preserued me; and that I cast mine eyes vpon the dangers escaped by me, (for whosoeuer he be that is perswaded, that the eternall God is his, both his God and his Father, he holdeth this poynt resolutely, that Gods prouidence maintaineth and gouerneth him,) I will likewise endeauour my selfe to practise his faythfull instruction: I will inforce my selfe to performe my Vowes, and the Promises which I made vnto him in the middle of my distresse, which imported thus much: That being deliuered from the feare of mine enemies, I would looke for and behold his face in his Church, knowne by the preaching of his Word, and the faythfull administration of his Sacraments: that I would diligently hearken to the voyce of God, and take counsell of his faythfull Seruantes, and that with a ioyfull heart I would testifie and shewfoorth the acknowledgment of my faults openly, by my repentaunce, and contrition in all places, and as it is conuenient, without delay I haue done in this Towne of *Wezell*, (the auncient receptacle of the persecuted members of the Church) publickely in the *French* Church vpon the 7. day of March. *Anno* 1610. in the presence of the wise and discreete Senate of Ecclesiasticall and Secular persons, therein assembled.

I am therefore come out of *Babilon*, mother of Confusion; and at this day, the onely cause that all the earth is stayned with humaine blood, and that the people consecrated vnto God, are oppressed, because they haue put their trust in the liuing God, & beleeued that it is life euerlasting, to acknowledge one onely God, and him whom he hath sent, Iesus Christ. I haue willingly forsaken the kingdome of Darknes, the Sinagogue of Sathan, the Mother of Fornications, with whom so many Kinges of the earth haue paliardised, and with the Wine of her Fornication (as S. *Iohn* saith) the inhabitants of the earth haue bin made Apoca. 17.

made druncke, to the ende I may fulfill my vowes in the house of the Lord. All you that feare God, blesse the eternall, & reioyce with his holy Angels: I was the lost sheepe, and God hath gathered me to his troupe againe: I was the Prodigall child, but by fayth & repentance acknowledge my faultes: God my good Father, hath had mercie on me; he hath seene my humilitie; he came out to meete me, and imbraced and kissed me; he hath honoured me with the ring of new Grace, and cloathed me with the garments of Holinesse; he hath reioyced to see me returne againe: and hauing inuited his friendes, they met at the banket where God & his Angels were assistant, and did not once respect the multitude of my iniquities. I hope (louing breathren) that you will doe the like: and in hope & confidence thereof, I prostrate my selfe at the feete of all those whom I haue offended, with the vowes of my submission, to implore your mercie. God willeth vs to pardon those that haue offended vs, as we desire that he should pardon vs. Christians can not better shew foorth their Vertues, then by vsing clemencie: Let not your clemencie therefore (which I craue) be denied vnto me; but being mooued with my sighes, withdraw your eyes from my sinister shipwracke, and from hencefoorth behold me with the same eyes wherewith God is wont to behold the teares of repentant sinners, suppressing your iust l dolour & griefe, proceeding from my sinne, to reduce this victorie into grace and fauour: which in all humilitie is required at your handes.

By your humble brother
and seruant in the Lord,

Iohn Haren.

THE

Repentaunce of IOHN

HAREN, and his Conuersion from the Church of *Rome* to the true Church *of God, openly published and made by him* in the French Church, remayning in *Wezell*, in the presence of the wise and discreete Senat of the same place, the 7. day of March. *Anno.* 1610.

MY Lordes, and louing Breathren in the Lord, at my comming out of my sorrowfull Prison, wherein I haue been violently holden for the space of eight yeares & vpwardes, for suckering your Churches: passing by this towne of *Wezell*, to goe to my friendes, I haue imboldned my selfe to salute you, and to giue you to vnderstand many thinges which concerne the honour and glory of God, the edification of his Church, and the saluation of my soule.

Truely, if it were not for the assurance that I haue of your pietie towards God, and Christian charitie towards your Neighbours, I durst not haue been so bold, as I am at this present, to certifie you of the miserable estate, whereinto my sinnes haue brought mee; but assuring my selfe, that you will be imitators of the Mercie of God, and of the Grace of his Sonne, our Lord Iesus Christ; who desireth not the death of a Sinner, but that he should conuert and be saued; it maketh me doe that vnto you, which the diseased person doth vnto the Phisition; which is, to discouer the Griefes of my heart, and the Wounds of my soule.

Beloued breathren, in mee you see and behold the paterne and spectacle of the iust Iudgement of God vpon man, who hauing acknowledged Iesus Christ for my Sauiour, trode his Word vnder my feete, and made no account of his holy Ordinaunces; and therefore God as a iust Iudge, set me vpon the scaffold of his Wrath and Indignation; becauſe I would seeme to be Wise in my selfe, forgetting the indignitie and miserie of my estate, I haue grieued the holy Ghost, which had registred mee in the Cathalogue of the blessed; certainely I had been most happie, if at the issuing foorth of my Mothers Wombe, I had been buried, without euer seeing the light of this World, seeing that by my sinnes, I haue subiected my vncertaine daye:, vnto so many outrages and griefes: For, is there any man that hath receiued more benefites at the holy and liberall handes of God our Father, then I? Who from my youth vpwardes, was brought vp and nourished in the most excellent Schooles that are in Christendome; hauing had a Father, that spared no thing to bring me vp in Learning, Vertue, and Pietie, and that shewed me an example of Constancie and Fidelitie; hauing suffered death for professing the name of the Lord. But, as if God had done me wrong, to continue his graces and great mercies vnto me, I became the most filthy & beastly

ly Apostate that euer was in the World; I say the most filthy: for, consider I pray you, the Apostacies which were in times past in the auncient Church, specially during the tenne great Persecutions from *Nero* to *Constantine* the great; and the eleuenth, which was vnder *Iulian* that wicked Apostate, which caused so many Reuoltes in the Church, and when so many great persons made shipwracke of the Fayth.

Consider also the Apostacies that haue been committed in our dayes, and you shall see, if you can finde the like to mine? That a Seruant of God, nourished and brought vp at the feete of true Doctors, the Sonne of a Martire, one that preached the Ghospell 17. or 18. yeares, and that with edification in the time of Persecution, when the Swordes of Tirantes made all publike places in the *Netherlandes* redde with humaine blood, I reputed my selfe not onely happy to beleeue and anounce Iesus Christ; but with the losse of my goodes to indure all sortes of oprobyes and slaunders for his name; in, and by whom I beleeued and spake. And yet neuertheless afterward, with so great scandale, hauing made my selfe a Disciple of Antechrist, Who would not be abashed, and abhorre such an offence?

And therefore it is, that I openly cry out and confesse, that my Sinne is not like vnto other mens sinnes; for if any man sinneth by ignoraunce or infirmitie, hee shall finde a Mediatour which will pray for him, and it shall be pardoned: but who shall be my Mediatour? I haue offended God and all his Seruantes; I haue scandalized his people, and haue made my selfe vnworthy of the commiseration of honest men: Therefore the dolors of death eternall haue compassed me about, and the tempestes of my iniquitie haue abashed me; for the Arrowes of Almightie God haue wounded my soule in such maner, that no part of my Flesh, nor any of my Vaines are whole, so much my mischiefe increaseth: my Heart panteth and

beateth in my breaſt with griefe, my Bones are weakened by reaſon of the great diſtreſſe, which I indure by meanes of my wicked action.

Behold how thoſe that abandonate them-ſelues vnto Vanities, are forſaken of God, and of their owne grauitie. It is a horrible thing to fall into the handes of the liuing God, and to abiure his Trueth, once knowne.

What ſhall I doe? ſhall I diſpaire? Muſt I at my departure out of this life, attend and expect the reward of *Cain* and *Iudas*, and ſay with thoſe miſerable Apoſtates; My Sinnes are greater then the Mercie of God? No, I will not diſpaire; for I know, the eternall God is good; that his Mercie ſurmounteth all the Heauens, that he deſireth not the death of a Sinner, but rather that he ſhould repent and be ſaued; and that inceſſantly he pardoneth and forgiueth his elect.

He pittieth true repentant ſinners, be they neuer ſo miſerable and great offenders: and where Sinne aboundeth, his Grace ſuper-aboundeth.

I haue met with my Mediatour the Sonne of God, my ſoueraine Sacrificator, who can and will haue compaſsion of my infirmities: but more then that, his voyce and his example ſommon, induce; yea and lead me to approch neere vnto him. Come vnto mee (ſayth hee) all you that are heauie laden and wearie, and I will refreſh you. And againe, Come now (ſaith the Eternall,) if your Sinnes were as redde as Scarlet, I will make them as white as Snow: and if they were as redde as Vermilion, I will make them white like Wooll.

Math. 11. 28.

Eſa. 1. 18.

When a man of credite ſpeaketh, woe beleeue him: how much more then ought we to beleeue the mouth of him that can not lie? It is hee that ſanctifieth my afflictions, to the ende that they ſhould not bee the entry vnto eternall paine.

I haue likewiſe ſet before mine eyes, an infinite number of examples of his pietie towardes Sinners. The poore Publican.

Publican casting downe his eyes to the ground, craning mercie of Iesus Christ, returned home iustified. The sinfull Woman washed our Sauiours feete with her teares; and hauing wipt them with her haire, obtayned pardon of her sinnes The poore Theefe being hanged vpon the Crosse, desiring to be saued, and calling vpon Iesus Christ, assended from the Crosse into Paradise. S. *Peter* hauing three times denied his good Maister, after he had bewayled his sinnes with humilitie and repentance, lost not the grace of an Apostle, but was reestablished in his estate and vocation. Ioh 12.3. Luk. 22. Gal. 2.11.

I call to minde great and inorace sinnes, cruelties, and wicked Apostasies committed against God, and his Prophets by King *Manasses*, who neuer the lesse being Prisoner in *Babylon*, and finding his Conscience to be much pressed with the feeling of his wickednes, after he had confessed his faultes vnto God, he was receiued into mercie. *Jonas* flying away frō the face of God & from his presence in *Tarsis*, because he would not follow his vocation, was cast into the Sea; and after being miraculously deliuered out of the Whales belly, went to *Ninive* to declare his Commission.

All these examples haue made me know, that God is exceeding good to those that seeke him; who pardoneth all our infirmities: hee is so good, that hee will neuer reward vs according to our sinnes, for he is prompt to Mercie, and slow to Anger; and hee is the perfection of all goodnesse.

Vp then my soule, and prayse God: and thou Sathan my aduersarie, present no more vnto mee the inormitie of my apostacie, thinking to astonish my conscience, for the mercifull God of my continuall complaintes, hath heard my voyce, he hath receaued my request, and hath graunted me more then I asked him: All my enemies shall be ashamed and confounded, neither could Sathan be both my Iudge and my Accuser, for it was God whom I Luk. 15.

had offended, who onely is my Iudge: If therefore he is my Iudge, who dares take vpon him to condeme me? If he be with me, who can be against me? and if my Iudge will be my Aduocate and my Intercessor, why should I feare the power and force of the Diuell, & Tirants, although they sought to assayle me?

And therefore being in this sort resolued, I determine to doe two thinges: The one following the example of the Prodigall Childe, to returne to my Countrie, and my Fathers house againe, I know he is mercifull, and that although by my sinnes I haue lost his fauour, yet he will neuer leaue nor loose his bountie. I will willingly forsake the company and fellowship of those filthy Beastes, with whom I haue so long time conuersed, which is the Kingdome of the *Romane* Antechrist the Sonne of perdition, that lifteth and opposeth himselfe against the Kingdome of the sonne of God; and that vnder a false title of Pietie, at this day tiranifeth ouer all the world, desiring to satisfie his couetous humour with crueltie and ambition. I will willingly abandon that sorrowfull habitation, so odious and infamous, and will put on the Roabe of Humilitie, to present my Father with a true and sinceere contrition and confession of my faultes and offences. My contrition shall be a disliking and detestation of my sinnes committed, a trouble of Conscience, apprehending and feeling in my Soule, the wrath and anger of God, which I haue incurred and deserued by my offences, which would cause me to despaire, if I were not strengthned an other way; which is by a true and liuely faith in the mercie of God; by the which after I haue truly & duely confessed my sinnes, I depose my selfe by faith to mount vp vnto the throane of grace, to obtaine one drop of the Blood of our Lord and Sauiour Iesus Christ.

Luk 15.

Secondly, I haue sayd within my selfe, I will seeke the face of God: But where shall I find it, but there where his Word is faythfully preached, and the Sacramentes truely admini-

administred? This Church so well marked, was once my Mother; she conceaued and brought me foorth to Christ my Sauiour: she had giuen me many faire & great prerogatiues; for she had committed vnto me the keeping of her Spouses Flocke; but I was one of those foolish Shepheardes, (of whom the Prophet *Ezechiel* in his 13. Chapter of his Reuelations speaketh,) which follow their owne fantasies, and haue no care to execute their Offices and Vocations; and therefore God, the iust Iudge, was angrie with me; he dispoyled me of his fauours, which were the singuler giftes & graces wherwith he had indowed me in my youth; and hath made me eate with Beastes, as he did the Prodigall Child: Yet I can not forget the loue which once she bore me; and therefore I haue aproched vnto her againe, hoping that shè will be a follower of the bountie of God towardes me; asking two things of her: The one, that she will vouchsafe to pray vnto God for me; for as issue of all enterprises dependeth vpon the fauour of God, (without the which we can doe nothing,) it is reason and very fitte to begin so holy a worke, with the inuocation of his holy name: The other, that in this great perturbation of Spirit whereunto my intemperaunce hath brought me, she will vouchsafe to giue me counsell and aduise, for that from hence-foorth I will no more be wise in mine owne conceite, but onely in God; in whom consisteth the spring of Life and Wisedome.

I was then in an obscure and blacke Prison, wherein Antechrist of *Rome* had caused me to be cast, without any hope euer to come out againe. My Accusations were; That beeing Seruant to the Dutchesse of *Cleaue*, I had been a Fauteur & Mediator for the Churches which our Lord had assembled in the Dukedomes of *Iulyers*, *Cleaue*, and *Bergh*, hindring diuers sinister enterprises pretended against them. The rigor which they vsed against me was great, and my life was in danger, if the hatred of the Ecclesiasticall persons, which were the cause of my mischief, had

had had as much place and force, as the benignitie and prudence of the noble Princeſſe of *Lorraine* had power to defend and preſerue me from their cruelties.

Being in my ſorrowfull Priſon, abandoned of all the World, when it ſeemed that I was at the poynt of death; and that Heauen and Earth had conſpired togeather, and agreed to worke my ouerthrow and deſtruction, I deſired my God, to let me know the cauſe of his wrath and anger conceaued againſt me; who ſufficiently made me vnderſtand by his holy Spirit, that my apoſtacie was the only cauſe thereof. I lamented my euill; I fainted vnder the burthen of my anguiſh; I waſhed my Bedde with teares, and watered my Couch with weeping; and without longer delay, I made a Vow agreeable and pleaſing vnto God: which was, that if he would vouchſafe to deliuer me out of Priſon, and to reſtore me to my friendes againe, that in the firſt reformed Church, according to the word of God, which I ſhould come vnto, I would certifie vnto it my affliction, & my deſire; which was, to cry God mercie, & to extirpe the Scandale proceeded of my Apoſtacie, by the way of humilitie & repentance. The Lord which doth all things iuſtly, heard my Prayer, he receaued my requeſt, he graunted my deſire, he brake my bands, and of a Priſoner, made me free. It is reaſon therefore that I performe my Vowes: I haue not done like *Ionas*, who in ſtead of going to *Nimine* the great Citie, tooke the way to *Tarſis*: nor like the wife of *Lot*, who looking backe whē ſhe went out of *Sodoma* & *Gomora*, was turned into a Piller of Salt. Our Lord alſo ſaith, That hee which puttēth his hand to the Plough, & looketh backe, is not good for the kingome of heauen: therfore I eſteemed the things of this world, hurtfull and a hinderaunce vnto the couers of my vacation: & taking my way ſtraight to this Church which had ingendred me in Chriſt, with teares in my eyes, and griefe of heart, not ſo much with the feeling of my temporall afflictions, as for that I haue offended: I aſked two things of her;

Luk. 9:

her; the one, if that the way of Repentance should yet be open vnto me? and the other, what penaunce I deserued, or should submit my selfe vnto, to deface the euill which I had committed? Shee made me answere; that God neuer shutteth the Gate of his Church against any man, truely repenting: and hauing considered my teares and complaintes, and the effectes of my contrition, she did charitably comfort and instruct me.

I am with ioy and gladnesse of spirit come out of *Babilon*, Mother of Confusion, which had lifted me vp in pride against God and his Church; which fostered in my soule, not onely a perpetuall dolour and anguish, but an executioner which neuer let me rest in peace night nor day. For the which, infinitely I thanke my God, that in my old age, and before I goe downe into the Sepulchre, after hee had fatherly punished mee with so long and horrible Imprisonment; he hath this day restored me to my Mother his Church, to be a Temple and Habitation of his Spirit: in the vertue whereof, I beseech him to blesse and sanctifie my steppes to his glorie, and to make me capiable to be, and continue his most humble and obedient seruant.

Oh happie Prison, which hath deliuered my soule from destruction! and taking me by the hand, to lead and conduct me by the pathes of Iustice, to the Peace of the Elect: Who would not admire the great effectes of the prouidence of God, who in most desperate thinges, can withdraw the shadow of darknesse, to illuminate and direct our vncertaine steppes, to follow his will? Behold how it happeneth many times, that that which we thinke would be most hurtfull vnto vs, turneth vnto our great profit.

For the Prison, out of the which I am deliuered, without any blot of mine honour, hath done that in me, which the Prison in *Babilon* sometimes wrought in King *Manasses*: So that I will not cease euery day to giue thankes vnto our

good God, who euen in the multitude and greateſt force of my afflictions, did alwayes ſupport and vpholde my Soule in ſuch libertie, that it ſeemeth that how ſtrong and great ſoeuer my troubles were, they had power onely to ouercome and maſter my particular Paſsions, and to eleuate my Spirit to Heauen; to make me ſo much the more capiable to obtaine of God the aſſuraunce of his mercie, by diſpoyling me of the tranſitorie & corruptible thinges of this world, to the end to eleuate and ſtirre mee vp to thinges glorious and eternall. For as much trouble and diſquietneſſe as my impriſonment procured vnto my bodie, ſo much and more force and reſolution it added vnto my ſoule. It is true that Pietie is weakened, by too great Felicitie: but the Croſſe and Perſecution accompanied with a good Conſcience, maketh it become an aſſured Bulwarke againſt all the effortes and forces of the Diuell. And in trueth we ſee, that thoſe whom God puniſheth grieuouſly in this world, for the moſt part are they, whom he inſtructeth moſt fauourably; in ſuch maner, that to ſpeake properly, the euils which God ſent me, and which I indured patiently, were no euils vnto me, but ſharpned and ſtirred vp my ſpirit to ſoueraigne good.

Certainely that which *Plato* ſayth, is very true; That thoſe that are in griefes and anguiſhes, haue the functions and faculties of the Soule more excellent, then in time of proſperitie. But that which maketh me moſt to woonder, is, that as much as my afflictions ſeparated me from the Houſe of God, and the companie of the Faithfull; ſo much it ſeemeth, that they augmented and increaſed the former affection which I had, to reunite my ſelfe thereunto, and to leaue *Papiſtrie*.

A good man, can not ſhunne aduerſities; but hee may well ſurmount and vanquiſh them: and Although he ſeemeth vnto men, to be wholly abandoned and reiected; ſo it is, that in the middle of his troubles, he alwayes enioyeth a perfect felicitie, the which hath ſworne to be ſo loyall

vnto

vnto him, that whatsoeuer hapneth vnto him, shee is alwayes with him, shee is alwayes within him, and maintayneth his Soule in such an estate, that in what condition soeuer shee findeth her selfe to be, shee is alwayes like vnto her selfe, being so highly eleuated aboue the accidentes of humaine thinges, that shee can not receiue any hurt or disgrace.

Seing then that the word of God teacheth vs, that hee which hath publikely offended the Church, ought to confesse and acknowledge his fault openly; and for that the Order of Ecclesiasticall discipline in the Church of God practiseth the same: I haue desired that my returne into the House of God, should be publikely made, and in the middle of this notable congregation of the Children of God, in this Towne of *Wezell*; and that not onely because of the knowledge which I haue of so many Prerogatiues which our Lord hath giuen it, as being the auncient receptacle of poore afflicted Christians; hauing purged it from the darkenesse of errours & ignorances of the *Romish* Wolfe, for the space of 70. yeares and more; and miraculously defended and preserued it from a thousand and a thousand outrages, ambuscadoes, and sinister enterprises of Tirantes; whereof I am partly an eye-witnesse. And thus much more, for that I know that at this present, and in this notable companie, there are yet many of you that know, that the subiect and ground of the anger of those that persecuted mee, proceedeth from this; that duering the time of my continuance in the seruice of the noble House of *Cleaue*, I did charitably succour the afflicted Churches, which Antechrist and his supporters sought and inforced themselues to ruinate and ouerthrow. Knowing then, that with the cause of my afflictions, the cause of fauouring of your Churches (and particularly of that which our Lord hath assembled in this Towne,) was ioyned: I assure my selfe, that you will haue compassion of the griefes which I feele at my heart, for hauing offen-

ded God, that in respect of me, you will doe as God presently doth; who hauing opened the eyes of my vnderstanding, hath taken my sinnes and cast them behind his backe: hee hath throwne them into the deepe Sea, that he might not lay them any more to my charge: whereof not onely the holy Ghost beareth me witnesse, but by the ordinarie ministerie which it hath pleased him to establish in his Church, giueth me euident and manifest assurances, beseeching you to haue pittie on mee; and casting from before your eyes the scandale which I haue committed: restore me to that alacritie of spirite which in times past my heart enioyed, when holding each other by the hands, we ascended with ioy to the Mountaine of the Lord, seeking the God of *Iacob*, with Songes and Thankes-giuing, because he had made vs members of his Sonne Christ Iesus; whereby in this temporall life you shall do that which God doth in the spirituall life, in comforting the afflicted, and such as are truely stricken with vnfeigned sorrow & remorse of their sinnes: for as by his goodnesse and bountie he relieueth and strengthneth them; so he that loueth clemencie and mercie, maketh himselfe worthy and capiable both of the loue of God, and the world.

Let your hearts then be mooued with my sigthes, & by bereauing your selues of the remembrance of my faultes; therein shew your selues as strong as my wickednesse is great: my brused bones shall reioyce, my tongue shall openly sing the prayse of the Lord; my closed lippes shall open againe, highly to thunder foorth his Iustice: I will teach his wayes to those that transgresse, to the end that such as haue done, as I haue done against the Lord, may willingly conuert.

I am assured that you will graunt my request, for I perceiue your bowels to be mooued and proane to mercie; your countenaunces are witnesses vnto me of your charitie; and your teares, of the griefe you haue in your hearts. I likewise will neuer beleeue that there is any man in this

holy

holy aſſemblie, that will be an Imitator of the rudenes and inhumanitie of the brother of the Prodigall child, that murmured at the liberalitie vſed by his father, when he receiued his brother home againe. The Houſe of God is great and wide and his Table moſt rich, to receiue & nouriſh vs all. Our Lord ſaith, that the Shepheard reioyced to haue found his loſt Sheepe. The Woman that had loſt her Groat, reioyced with her friendes for the finding of it againe: and the good Father for his Sonne, which had offended him ſo many and ſo often times. And will not you reioyce with the holy Angels, for the honour which God hath done vnto me, this day to haue receiued me into his Church; from the which Sathan, enimie to Iuſtice and truth, had ſeparated me, & almoſt deſtroied me, if God had not bin merciful vnto me? But he hath loſt his prey, he hath ſpent his time in vaine, he remembred not that God is my Father, that his Chriſt is my Mediator; he knew not that the holy Ghoſt had regiſtred me in the booke of Life, and in the cathalogue of the Elect; whoſe fall is not eternall. Luk. 15.

Therefore that I may no more fall into thoſe ſnares and nettes, I haue withdrawne my ſelfe into the houſe of God, into the fort of the Lord, to be made his houſehold Seruant, and a member of his Sonne, willingly forſaking the raigne of the *Pope*; whoſe doctrine & religion, to ſay truth, is no other thing but auncient Paganiſme, mixed with Iudiſme, and couered with the cloake of Chriſtianitie; which treadeth vnder feete the knowledge of the ſoueraigne God, and the mercies of his ſonne Chriſt Ieſus.

For when men make the ſimple people beleeue, that the Sonne of God (in whom conſiſteth the wel-ſpring of life) hath not fully ſatisfied the Iuſtice of God his Father, but hath onely obtayned the firſt grace for vs; that is to ſay, the occaſion or cauſe of Merite; and that it reſteth now in vs to be carefull not to loſe the occaſion, to obtaine the reſt. Is it not a moſt impudent boldneſſe, to diſpoyle Ieſus Chriſt of his vertue, ſeeing the Scripture witneſſeth for

him; that all those that beleeue in him, are iustified? And those hel-houndes teach, that there proceedeth no other benefite vnto vs from him, but onely that hee hath made vs an ouerture and way to be iustified; contrarie to the expresse word of God, which teacheth vs; That whosoeuer hath the Sonne of God, hath life also: Whosoeuer beleeueth, hath past from death to life; is placed in Heauen with him; is already transported into the kingdome of God, and hath obtained saluation. And these miserable abused Papistes, not contenting themselues therewith, bereaue God of a great part of his Prayses, to transferre them vnto men.

Iohn.5. 12.
Iohn.5.24.
Rom.3.24.
Iohn.3.13.
Ephe.2.6.
Col.1.13.

But tell me I pray you, What thing is more agreeable to the Christian fayth, then to acknowledge and confesse our selues to be destitute of all vertue, to be clothed therewith by God: voyde of all goodnesse, to be filled therewith by him: slaues to sinne, to be deliuered by him: blind, to be illuminated by him: weake, to be sustained by him: to bereaue our selues of all maner of glory, that he onely may be glorified, and we in him? Further, what is more proper vnto Faith, then to assure our selues that God is our benigne and louing Father; when Christ is acknowledged to be our Brother and Mediatour, then to expect all good and prosperitie from him, whose loue and fauour is so much shewed & extended vnto vs, that he spared not his Sonne, but exposed him vnto death for vs: then to rest in a certaine assurance and hope of saluation, and of life eternall, when we know that Christ hath been giuen vs by the Father; in whom such treasures are hidden? But these thinges are repugned by the Papistes, who say, that such certaintie of assurance, cannot be without arrogancie & presumption: But as we must not presume of any thing to be in our selues; yet we must presume of all thinges in God, for in trueth we are not for any other cause bereaued of all vaine glorie, but onely to the end that we should be glorified in him. On the other side, behold and see with what affection those

those miserable and ignorant persons (I speake specially of Ecclesiasticall persons) are mooued and ledde: they easily permit both them selues and others, to be ignorant, negligent, and careless of the true Religion, which is taught vs by the holy Scriptures, and which ought to be resolutely and firmely held among all men; and thinke that it is no great matter what Fayth euery man holdeth; nor whether he holdeth with God or Christ: so that with an inueloped or imposed Fayth (as they tearme it) they submit their censures to the iudgement of the Church, and care not though the glory of God be poluted by euident Blasphemies, so that no man speaketh a word against the authoritie of our Mother the holy Church; that is, (according to their meaning,) the Sea of *Rome*: And therefore they fight and contend with such rigour and boldnesse for the Masse, Purgatorie, Pilgrimage, and such trifles, in such maner that they denie, that true pietie can be obserued, if all those thinges be not beleeued and holden for infallible rules of our saluation; although they prooue nothing by the word of God: Wherefore I pray you, but onely because their Belly is their God, the Kitchin their Religion, and the World their Paradise; which being taken away, they are not onely perswaded that they can be Christians, but which is more, no men: and although some of them liue delicately and in great aboundance, and others liue barely and votarely in pouertie gnawing of Crustes, neuertheless they liue all by one Pot: which without such aydes, would not onely waxe cold, but wholly be frozen vp: And therefore he which among them, hath most care of his Belly, is the most zealous in their Fayth. To conclude, they haue all one selfe-same purpose and intent, either to maintaine their Kingdome, or their Bellies: and there is none of thē that sheweth the least apearance in the world of true zeale, and yet they cease not to Slaunder, and with Fire, Sword, Water, and all other mischiefes, to pursue and persecute the doctrine of Trueth; either to make

make it odious, or ſuſpected. But if we were permitted to ſpeake as boldly and as well as they, I am perſwaded that their hotneſſe, wherewith they boyle ſo terribly againſt vs, would be ſomewhat cooled: for to ſay trueth, that which the blind world at this day honoureth in thoſe idle Bellies, is onely a faigned vizard of Hipocriſie, which vnder the ſhadow of the Church, would hide their couetouſneſſe, to beare rule; ſeeking for the Church of God, in the beautifulneſſe of Houſes, and other exteriour ornamentes; thinking that the vnion of the Faythfull, conſiſteth and is contayned in thoſe exteriour thinges, which are tranſitorie and corruptible; and not rather in righteouſneſſe and trueth. Wherefore according to the word of God, we hold the Sea of *Rome* to be the Seate of Antechriſt, which eleuateth and oppoſeth it ſelfe againſt that of the Sonne of God, which vnder a falſe title of Religion, at this day tiranniſeth ouer all the world, liuely repreſenting that Seate of Impietie whereof the Prophet *Daniel*, and the Apoſtle S. *Paul* haue ſpoken; whereof we ſay, the *Pope* is the Captaine, which hath prophaned the Holy Temple of God by horrible abhominations, in ſuch ſort, that therein there rather appeareth an Image of *Babilon*, then any ſhew of the holy Citie of God.

Dan. 9.
2. Theſ. 2.

But ſome men will obiect, and aſke mee; Did not you before your reuolt, know theſe great impieties and miſchieſes, *viz.* that all the *Romane* ſect is but a Kingdome of Vntruethes, where the name of the eternall God is villanouſly prophaned, and the Lordes honour impudently giuen vnto Idoles?

I anſwere, that I knew it, hauing a hundred and a hundred times publiſhed and preached it vnto the World: but in trueth I confeſſe, that I neuer did ſo pertinently vnderſtand, nor marke ſo well the horrible Sacrileges of Antechriſt, as I did while I conuerſed familiarly with them in *Rome*, where euery man attendeth his owne profite and pleaſures, and not the ſeruice of Ieſus Chriſt.

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We muſt not then feare that by leauing the Church of Rome we diuorce our ſelues from the Church of God; for the communion of the Church was not ordained to that end, that it ſhould be a place for to draw vs to idolatry, impietie, ignorance of the true God, and other wickednes: but rather to retaine vs in the feare of God, and in the obedience of the truth. We do truly withdraw our ſelues from Poperie, and not from the Church; we ſhun and flie from idols, but not from the true Church; we will withdraw our ſelues from the tyrannie of the Pope, and not from the true Chriſtian common wealth; from the plague, and not from life: ready to reunite our ſelues with them, when Antichriſt, and the miſchiefe which he hath brought into it, ſhall be driuen away. In the meane time the houſe of God ſhall be my habitation, the Lord my portion, and his Sonne my Paſtor: he will cauſe me to reſt in his parkes of aſſurance, he will reſtore my afflicted ſoule, and will preſerue me, if it pleaſeth him, from the bloudy hands of thoſe that ſeeke my vtter ruine and ouerthrow.

All you that haue done as I haue done, and haue ſuffered your ſelues to runne headlong into miſchiefe, and which as yet liue in the kingdome of Antichriſt, with a contaminated and defiled conſcience, and vnquietneſſe of ſpirit (for I thinke and beleeue certainly that it is impoſſible for a man that hath knowne the impieties of Papiſtrie, where the bloud of Chriſt is bought and ſold, where his onely propitiatorie ſacrifice offered for our ſinnes, is eſteemed to be inſufficient to deface them; where the merits of men are equalized with the merits of Ieſus Chriſt: I beleeue that his ſoule is alwayes in paine, and that if he ſtayeth long there, in the end he will feele an executioner in his conſcience, which will neuer ſuffer him to liue in peace night nor day:) I beſeech you moſt humbly in the name and fauour of Ieſus Chriſt, to abandon and leaue the ſynagogue of Sathan, and to reunite and ioyne your ſelues to this Church of God, vnited and conioyned in faith with the Patriarchs, Prophets, and Apoſtles, in the word of God; which is faith-

fully preached, and the Sacraments duly and purely adminiſtred. It is into his lap that I yeeld my ſelfe, it is vnto the guard of his pietie that I haue recourſe: beſeeching him with all humilitie to receiue and admit me into the communion of his children, hauing determined to liue with them (by the power of my God) all the dayes of my life. I likewiſe deſire thoſe, on whom God hath powred his grace (hauing miraculouſly preſerued them in his Church, with conſtancy and perſeuerance, without hauing diuorced themſelues, or committed apoſtacie as I haue done:) to praiſe God with all their hearts, and continually to giue him thanks; for it is a moſt great miracle, which proceedeth not from their owne force and vertue, but from the holy and liberall hand of God our Father. Wherefore let them perſeuere in louing of God, and flie from ſinne and vices; and being of a good courage, the kingdome of Antichriſt will fall, and that of Ieſus Chriſt ſhall be eſtabliſhed: but before that hapneth, the diuell will enforce himſelfe more then euer he did, to make warre againſt the Church.

Behold wherefore, if euer the children of God haue had need of prudence and wiſedome ſurely to direct their vncertaine paths according to the word of God, it is now in this pitifull and ſorrowfull time, wherein Satan, enimy vnto all righteouſneſſe and godlineſſe, ſeemeth to haue ſo much authoritie euen ouer the elect, that if they were not miraculouſly aided and defended by the holy and liberall hand of God our Father, they ſhould not onely be vtterly caſt downe, but the earth would ſoone be reduced vnto the ſame ſtate that *Sodome* and *Gomorra* was in times paſt. Let prayer therefore, accompanied with true repentance, be our refuge vnto him, who will neuer forſake his inheritance, and that will cauſe the aſſaults of Antichriſt to periſh, as he once drowned *Pharaoh* in the ſea.

To make an end, I beſeech you pray vnto God for me; and if any one among you haue any bookes, which in times paſt haue beene printed in my name, in diuerſe languages, bookes full of ieſts, lies, and falſe ſuppoſitions; I deſire

desire they may be burnt and consumed to ashes. I will not likewise passe ouer in silence, that in the confutation of those bookes, and in some histories, wherein mention is made of my fall, there are some clauses ignorantly set downe; which I impute not so much to the inconsiderate zeale of the Authors, as to mine owne fault, which God would iustly punish and correct, hauing placed me vpon the scaffold of his wrath and indignation, as I had most iustly deserued.

If you aide me with your prayers vnto God, and if you be imitators of that great mercy which he hath shewed this day vnto me, which I beseech you beare in minde; I will praise God for your pietie, and pray vnto him to continue his mercy towards you and yours, with long life and happy dayes.

The prayer of king Manasses *when he was prisoner in Babylon.*

O Lord Almighrie, God of our fathers *Abraham*, *Isaac* and *Iacob*, and of all the righteous seed of thine elect; which hast made heauen & earth with all their ornaments, which hast bound the sea by the word of thy commandement, which hast shut vp the deep, and sealed it by thy terrible and glorious name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot be borne, and thine angry threatning towards sinners is importable, but thy mercy is vnmeasurable and vnsearchable; for thou art the most high Lord, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, hast promised of thy great mercy, to giue grace of repentance and mercy vnto those that haue sinned against thee, and hast appointed repentance vnto those that are sinners, that thou mightest saue them by the greatnesse of thy compassions. Thou therefore, O Lord which art the God of the iust, hast not appointed repentance vnto the iust, as to *Abraham*, *Isaac* and *Iacob*; nor for

thoſe that haue not ſinned againſt thee; but for me that am a ſinner, for I haue ſinned aboue the number of the ſand of the ſea; my tranſgreſſions are exceeding many, and I am not worthy to behold and ſee the height of the heauens. For the multitude of mine vnrighteouſnes, I am bowed downe with many and great ſinnes, and cannot lift vp my head, neither haue any releaſe, but onely in thy free mercy: for I haue prouoked thy wrath, and done euill before thee, I haue not done thy will, neither kept thy commaundements, but haue moſt wickedly committed ſinne and iniquitie in thy preſence, and wilfully multiplied ſinne vpon ſinne. Now therefore, O Lord, I bowe the knees of my heart, beſeeching thee of grace and mercie. I haue ſinned, O Lord, I haue ſinned & done euill before thee; but I humbly beſeech thee forgiue me, O Lord, forgiue me, and deſtroy me not in the multitude of mine vnrighteouſneſſe, be not angry with me for euer by reſeruing euill for me, neither caſt me into the bottomleſſe pit of hel: for thou art the God, euen the God of them that repent. And in me, I beſeech thee, ſhew foorth thy goodneſſe, in ſauing me that am vnworthy, in the multitude of thy great mercie: and I will praiſe thee all my life long for euer; for all the powers of heauen praiſe thee, and thine is all glory for euer and euer. Amen.

The

The Conuerſion of a Doctor in Spaine.

SEeing Almighty God, who is the chiefeſt goodneſſe and felicity, and maketh his grace and goodneſſe communicable to other things, hath participated himſelfe in things we ſee not, and touching the Diuinity, to the Son by generation (contrary to the opinion of *Arrius*, and *Samoſatenus*,) and to the holy Ghoſt by proceeding (contrary alſo to *Macedonius*, and *Eunomius*, arch-heretiques) euen according to his infinite Eſſence, without any diſtinction or deuiding of the ſame, and to be equall with him in deity ſtance. *Atha. in Symb.* Pſal. 1. 7. Hebr. 1. 3.

Therefore the Sonne, begotten of the Father, and not made, and the holy Ghoſt which proceedeth from the Father, and the Sonne, (as from one beginning) haue the ſame eſſence in number, and inſeparable nature with the Father, (contrary to the opinion of the *Valentines*, which faine more then one:) yet his Perſons (*viz.*) of the Father, of the Sonne, and of the holy Ghoſt, are in number diſtinguiſhed and deuided, (contrary to the *Sabellians*, who dreame they are all but one Perſon.) For the Perſon of the Father is one, of the Son another, and of the holy Ghoſt another: But of the Father, the Sonne, and the holy God, there is but one Diuinity, one equall glory, and one coeternall Maieſty. Ioh. 1. 15. *Atha. in Symb.* *Idem, in Symb.* Num. 23. 19.

God himſelfe is immutable in his counſels, neither can he be any way hindered or deceiued in the ſame. By reaſon whereof it comes to paſſe, that whaſoeuer happeneth, the ſame he hath determined from eternity: who in things that we ſee, by his word (as he ſaw good) hath created all things of nothing, and made and diſpoſed in order, the heauens, Malac. 2. 6. Gen 1. 1. Hebr. 1. 2. & 11. 3. Ioh. 1. 3.

the earth, the sea, and whatsoeuer is therein contained, by his euer-liuing Sonne, working with the Father: who also by his infinite and consubstantiall power and vertue, *viz.* by the holy Ghost, administers all things in his diuine Prouidence. In this participatiō God remaines in himselfe, imparting his Essence to other Persons, but not his Person; that he cannot communicate: for if it were to be communicated, the distinction of persons would be takē away. But God (who is only good) did participate himselfe vnto men, when he cōmunicated his word full of grace & truth. He took not vpon him the nature of Angels (as *Paul* saith) but humane nature. In this first communication God is in himselfe, but in his second (after a sort) without himselfe. Such a one did *Dionysius Areopagita* regard him to be, when he said. *This we dare speake for truth, that almighty God suffered on earth by the power and force of charity, viz. he was not in himselfe.* Of this participation S. *Iohn* writes, and the other Euangelists.

Luk. 18.19.
Tho. 1.q 6. Ar. 2.3. in Aug. vt supra
Hebr. 2.16.
Mat. 1.16.
Luke 2.1.
Dio de di. no.
Ioh. 1.14.

And seeing God made nothing in vaine, this communication also was made for some purpose. For it was to take away the sinne committed by our first parents, and by propagation (Christ accepted) past ouer and transmitted vnto mankind. By reason whereof (as *Paul* saith) we are all borne the sonnes of wrath, because we all sinned in *Adam*.

Math 1.16.
Luke 2.1.
Ari. 1 de cæl. text. 3 & 2. cent. 17 tom. 2.
Gal 4.5.
Gen. 3 6.
2. Cor. 15.22.

Wherefore the right which we had to the inheritance of eternall life before the fall of *Adam*, we afterwards lost; as the Lawyers teach. But God, that (as a father) loueth vs the sonnes of adoption, decreed in his vnchangeable counsell, to send forth his Sonne, made of a woman, and made vnder the law (for what loue exceeds the loue of a father?) that we might receiue the adoption of the sonnes. And (as *Iohn* witnesseth) *God so loued the world, that he gaue his onely begotten Son, &c.* by whose coming, and participation Saint *Paul* saith, *We are saued from wrath, and redeemed.*

Rom 5 12.
Quisquis P. filij vers. f. ad l. 14
Gal. 4.5.
Ioh. 3.16.
Rom. 5.9.
Luke 10.10.
Math. 18.12.

The Sonne of God is also communicated vnto vs, that he might instruct vs in his holy wisedome and vnderstanding; because in him *are hid all the treasure of wisedome and knowledge.*

Col. 2.3.

ledge. For he was the chiefe Maister, and teacher, when he was appointed by God the Father, that all should receiue & vnderstand from him the doctrine of truth: for thus God spake of him: *This is my wel-beloued Sonne in whom I am well pleased, heare him.* Math. 17.5.

Besides; *Let a man examine himselfe, and so let him eate of this bread, &c.* By which it manifestly appeares, that it continues to be bread. And the very Priests of *Rome* themselues after consecratiō of the Sacramēts (which according to their opinion is euē the body of Christ, & not bread) vse the signes of the crosse vpon the same Sacrament, calling it an holy + Sacrament, a pure + Sacrament, an vndefiled + Sacrament, the sanctified + bread of eternall life, and the cup of + euerlasting saluation. So that they name it bread, and yet are contrary to themselues. The same truth teacheth that holy father *Irenæus*: saying. *Now it is no common bread, but the Eucharist, consisting of two things: that is, earthly, and heauenly.* In which words he expresly teacheth, the bread to remaine there still. Moreouer the forme of the body of Christ is the soule; for *Aristotle* saith, that *Anima est actus corporis physici potentiâ vitam habentis.* But it cannot be said that the substantiall forme of bread is conuerted into the soule. Therefore the same substance of the bread remaineth. Further, if the substantiall forme of bread be conuerted into the body of Christ, it would then follow, the body of Christ to consist of two formes, which is most false. Also the Accident without the substance cannot be ministred or giuen; but there the Accidents are seene, tasted, smelt &c. Therefore the substance is giuen. The refuge of the Papists is to make it a miracle, by which the whitenesse of the bread continues, and other accidents thereunto belonging. But it is a false reply; for it is not found in the holy Scriptures, neither was it needfull that Christ should worke such a miracle. Saint *Augustine* saith: *These things may be honoured, as religious, but to worke wonder or astonishment they cannot, as miraculous.* Also the accidents are alwaies destroyed by the corruption of the substance. But (as I will make manifest hereafter) the very accidents

Irenæus cap. 34. lib. 4. aduers. hæres.

lib. 2. anima text. 4. & 6. 10. 2.

Aug. de Trinit. lib. 3. cap. 10.

accidents of bread are deſtroyed in time, therefore tranſubſtantiation of the bread is not giuen.

By reaſon whereof the Papiſts at their times renew ſuch ſacrifices, reſerued in their Veſtries, or other places appointed to keepe their holy things, and reliques: that is, euery weeke in Sommer time: but in the Winter time at 15 daies. And this is done to take away the ſcandall of their corruption: Therefore Tranſubſtantiation is not giuen.

In a matter ſo plaine, and euident, I neither deſire to ſpend much time, nor to be too tedious, or troubleſome to the readers. But if any ſhall be deſirous to reade more concerning this point, let them looke vpon *Chriſtophorus Pezelius*, and *Iohn Caluin*, who very manifeſtly and learnedly teach the truth, and make it cleare and apparant to the eyes and vnderſtanding of ſuch as are blind and ignorant.

Chr Pezc. P. 8. in diſp. cœna Domini Ioh. Cal. lib. 4. cap. 17 Sect 12. & 13. 7. 93. ad 20. Et in eodem lib & ca. Sect. 18.

Of the Corporall abſence of Chriſt in the Sacrament.

The 4. cauſe of his ſeperation.

BEcauſe it is the ground and foundation of the tyrannicall monarchy of the Papiſts, to blind the eyes of the faithfull, which (according to their enchaunting ſpeeches) beleeue the body and bloud of Chriſt to be really in the conſecration of many ſacrifices, and (as they ſay) in euery one of them, and in the cup, and chalices; I will ſpeake ſomewhat by the way againſt their falſe opinions, not to the ſatisfaction of them that reade, (for of this matter, they may peruſe the Inſtitutions of Doctour *Caluin*,) &c. but to expreſſe mine owne minde, I ſay firſt: The Papiſts do adde and detract many times from the words of the true text to confirme and eſtabliſh their owne inuentions; as it is to be ſeene by the Inquiſitors, who adde to the Goſpell of Chriſt what may ſerue their owne purpoſe.

Cal. lib. 4. cap. 17. a Sect. 14. 7. ad 50.

Math. 18.

For Chriſt doth thus admoniſh vs by *Math. Chap.* 18. (before cited:) *If thy brother treſpaſſe againſt thee, go and tell him his fault betweene thee, and him alone: &c. If he heare thee not, take yet with thee one or two witneſſes: If he will not vouchſafe to heare them, tell it vnto the Church.*

The

The Church of *Rome* to theſe words of Chriſt, addeth (*præter cauſam fidei*, but for faith or religions ſake:) ſo that they take away and cut off the meaning of the Goſpell, and contradict Chriſt himſelfe, ſo charitably admoniſhing, and exhorting. So do they contradict Saint *Hierome*, Saint *Ambroſe*, and many other holy Fathers, and many times adde and detract from the very words of the holy Scripture: as manifeſtly appears in that vnchriſtianlike booke intituled, the *Index expurgatorius*.

But now to returne to our purpoſe: The Church of *Rome* to the words of Chriſt: ſaying, *This is my body*, addeth (for) which Chriſt neuer pronounced, nor Saint *Peter*, whatſoeuer *Thomas* affirmeth. And if the Prieſt pronounce not (for) among the Papiſts he ſinnes hainouſly. Alſo the Church of *Rome* addeth, that the bread of conſecration ought to be vnleauened: which precept was neither deliuered by Chriſt nor his Apoſtles. The *Greeke* Prieſts do vſe leauened bread. Therefore it may be ſaid, that if they be various in the matter, there can be no truth found in the forme. For the determinate matter, hath her determinate forme; and the determinate forme alſo her determinate matter. But they adde and diminiſh at their pleaſures, contrary to the rules and commandements of God: who ſaith, *You ſhall not adde to the word that I ſpeake vnto you, nor take from the ſame.* And moreouer, *What I command thee that onely doe, neither adde thou any thing, nor diminiſh.* God reprehends ſuch as are bold and audacious in this behalfe: ſaying, *I proteſt vnto euery man, that heareth the words, &c. If any man ſhall adde, &c.* See how God reproues the biſhop of *Rome* & all his Popiſh Prieſts & complices that walk againſt Gods cõmandemẽts; *for the word of the Lord endureth*: and he himſelfe ſaith, *Heauen & earth ſhall paſſe away, but my words ſhall not paſſe away.* Therefore that God, that true and euerlaſting God, will ſend vnto them ſodaine ruine and deſtruction.

Tho. 3. p. q. 78 Ar. 2. 5.

Deut. 4. 2. & 12. 32.

Reu. 22. 18.

Luke. 21. 33.

Amongſt other ceremonies which the Papiſts do vſe, one is after conſecration of the bread, to bleſſe the ſame bread with the ſigne of the croſſe, and certaine words, &c.

Now I demand of them, if it be lawfull for the creature to

bleſſe the Creator? For benediction (as Saint *Paul* ſaith) is alwaies from the greater to the leſſer, *The leſſer is bleſſed of the greater*, as he affirmeth in expreſſe words. *Hebr.*7.7. For the father giues his bleſſing to the ſons, as *Iſaac* did to *Iacob*, and *Eſau*, and *Iacob* to the ſonnes of *Ioſeph* his ſonne. And it is commonly obſerued, that the father at the very point of death giues his bleſſing to his ſonnes: but the ſons (which are the leſſer) although they reuerence and honour the father, do not yet giue him benediction. By which I conclude, that the Papiſt Prieſts (as inferiour) ought not to bleſſe Chriſt their ſuperiour: and if they do it in their Maſſe (as they terme it,) they bleſſe not Chriſt the Creator, but the bread the creature; and ſo they worſhip the creature, not the Creator: as Saint *Paul* ſaith, *They haue turned the truth of God into a lye*, and worſhipped *and ſerued the creature* much more then the Creator.

Hebr.7.7.

Gen.27.27.40. 48.15.

Rom.1.25.

Neither ought we to beleeue that Chriſt is in their hands, when the words are pronounced by them. For many are conſecrating the Sacrament at once, and the body of Chriſt being but one in number, is not in many ſacrifices. For the body of Chriſt is natural, and keepeth a place, and is not giuen in many places at one time. But the Papiſts reply to this, ſaying; that the body of Chriſt is there ſacramently, not totally. But this is a very idle diſtinction, and a ſlanderous boldneſſe: to ſay they haue Chriſt (in that manner) in their hands at the Sacrament. For if (as they confeſſe) Chriſt haue a chiefe place in heauen, and yet is in the Sacrament with the ſame really as he is heauen, it would follow.

*Tho.*3.P.*q.*76.5.

God in times paſt who was figuratiuely in the Arke, was couered with a Table of gold, and ſo the Arke was honored and had in admiration, that the Prieſts might with feare come vnto it. For when *Vzzah*, as the Arke of God was carried out of the houſe of *Abinadab*, with a godly zeale put his hand to the Arke, *The Lord was very wroth, and ſmote him in the ſame place for his fault, and there he died by the Arke: Therefore* Dauid *that day feared the Lord, and ſaid, How ſhall*

Exod.25.10. *Vſq; ad* 25.

2.Sam.6. *à* 6.*vſq; ad* 11.

the

the Arke of the Lord come to me? and durſt not bring the Arke of the Lord to himſelfe.

If this be ſo, how dare the *Romiſh* Prieſtes pronounce Chriſt himſelfe with his Diuinity and Humanity to deſcend into their hands? Or if the true body of Chriſt were in the ſacrifice, or the ſacrifice it ſelfe were the true body of Chriſt, how comes it that brute beaſts haue place there? For many times the flies goes vpon it, and other inſenſible creatures, as is daily ſeene and made manifeſt. And I my ſelfe often celebrating the Maſſe, haue ſeene flies vpon the Sacrament conſecrated, and made holy. Therefore we may not beleeue the true body of Chriſt to be there. Sometimes alſo by negligence of the Prieſts, part of the ſacrifices haue fallen vpon the ground, and bene troden vnder foote. And I am a faithfull and true eye witneſſe, that in the yeare of our Lord 1595. in a Church, which the Order of the moſt holy Trinity hath at *Turol*, whereof I was chiefe, a certaine religious man (as they call him) celebrating the Sacrament, turned the chalice vpſide downe, and the conſecrated wine (as they ſay) was part ſprinckled on the earth, and part ſhed vpon the Altar. And for theſe miſchaunces there are certaine rules ſet downe in the Miſſall of *Rome*, ordaining puniſhments to ſuch Prieſts, by whom they happen or bee fall. Alſo in the Emperours Cathedrall Church of S. *Paul*, in the yeare of our Lord 1580. the theeues ſtole away a ſiluer Caſket, where the conſecrated Sacrifices were vſually kept, and threw the ſacrifices themſelues vpon the ground and vpon the Altar. In the yeare of our Lord 1586, in the Monaſtery of S. *Saviour* at *Fraga*, theeues alſo tooke away the chell where the Sacrifices were kept, and they were throwne vp and downe. Therefore we may not beleeue the body of Chriſt to be there. For if (as they grant) the body and bloud remaine vnder thoſe formes, ſo long as they continue vncorrupt; and if alſo laid vpon the ground (as is aforeſaid) they be vncorrupt, and ſo are troden vnder foote; then Chriſt muſt likewiſe be troden vnder foote, which is a moſt groſſe abſurdity. Sometimes alſo as I haue

ſeene) wormes haue bred in thoſe their ſacrifices. If then we hold their opinion, it muſt needs be that they be ingendred out of the body of Chriſt, not out of the bread, becauſe there (as they ſay) the bread is not. *Hæc de Accidentibus.* Becauſe if by miracle (as they hold) they continue and abide of themſelues, then they ought to be kept by miracle without any corruption; for there is no greater reaſon for the one, then for the other: nor of the body of Chriſt. Otherwiſe the body of Chriſt ſhould change the forme, and the very wormes ſhould partake of the body & bloud of Chriſt, and from thence haue originall beginning; which is moſt falſe and vnworthy. Therefore it is to be ſaid, that nothing is there more then the bread it ſelfe.

Moreouer, let there be two ſacrifices of bread put together, ſod, and made at one time, of one meale, fire, and water; and let the one be conſecrated and made holy, and the other vnconſecrated, and we ſhall ſee their corruption to be alike. It therefore followes, that the one hath no more in it then the other, neither is the body of Chriſt more in the conſecrated forme of bread then in that which is vnhallowed. Sometimes alſo poyſon (as they ſay) is put into that Sacrament, that ſo men may be bereaſt of their liues; as it is read of the Emperour *Henry* the 7, and of Pope *Victor* the third, whereof the firſt loſſe his life by the Sacrament of bread poyſoned by his Confeſſour: the laſt, by wine tranſſubſtantiate. Therefore we muſt conclude, that the body of Chriſt is not there, or otherwiſe the body of Chriſt to be the inſtrument of ſin, and the meanes of euill; which is blaſphemy.

This corporall abſence, Chriſt hath manifeſtly ſhewne, ſaying, *The poore you ſhall haue alwaies with you, Me you ſhall not haue alwaies.* Chriſt alſo ſpeaketh of the abſence of his humanity, (for his Diuinity fils both heauen and earth:) in which humanity he ſhall not come vnto vs till the day of iudgement. Moreouer the Papiſts affirme, that the matter of the Sacrament of the Lords Supper, ought to be determinate.

Ioh. 12.8
Iſa 66.1.
Act. 1.11.

They

They are alſo poſſeſſed with many mad imaginations, ſaying, this is a true Propoſition, *Out of bread becomes the body of Chriſt.* And this alſo is falſe: *Of bread becomes*, or is *made, the body of Chriſt.* Theſe are words of exceeding folly and dotage, and are differing and repugnant to themſelues, although *Thomas* expound them ſupernaturally. In conuerſions alſo, that which is conuerted is corrupted, and that into which the conuerſion is had, is begotten and ingendred: Thus after their opinion we muſt ſay that Chriſt is ſo begotten and ingendred; which is an hereſie. Tho. 3. 75. 8.

The Diuell getteth much, and enlargeth his power and number by the idolatry of the Church of Rome, which he ſtill perſwades them to maintaine; and ſo they will, vntill it ſhall pleaſe God of his infinite goodneſſe and mercy to open their eyes, and make their vnderſtanding perfect, that they may truly ſee and reade the booke of God, for they yet liue in error and darkneſſe. But if they would looke vpon, and heare the booke which *Hilkiah* the high Prieſt found in the houſe of the Lord, they would do as that godly king *Ioſiah* did in the 18. yeare of his Monarchy: who as ſoone as *Shaphan* the Chancellor had ſhewed it, and read it to the king, and that he had heard the words of the booke of the Law, he was ſo moued therewith, that he rent his clothes, and wept before God; and craning pardon at Gods hands, humbled himſelfe, deſtroyed the idols, and walked according to the will, and word of the Lord. 2. Kin. 22. 10. 11. 12.

I was alſo much troubled in minde about the power of the Pope, when he doth thoſe things which almighty God neither doth, or can do. For although God be omnipotent, and nothing is vnpoſſible with him, he yet worketh no ſinne or euill, neither is there any guile found in his mouth; neither can he do that which is wrape or encombred with controuerſies and contradictions. The fifth cauſe of his ſeparation. Luk. 1. 36. 1. Pet. 2. 22.

But the Pope takes vpon him to do this; for if any come vnto him, and deſire the reliques of ſome Saint, as of *Hermolaus*, or any other, he will anſwer that he hath none, becauſe his bones are diſperſed: But he takes the bones per-

haps of ſome reprobate and wicked perſon, and bleſſeth them, and baptiſed in the name of *Hermolaus*, he deliuereth them to him that makes ſuite for the ſame; and then the bones of him are worſhipped, whoſe toule in hell is cruciated. And thus it begets ſcandall and contradiction, that the bones of any wicked or idle perſons, are the bones of ſome Saints or others, at his pleaſure.

I obſerued the power, couetouſneſſe and tyranny of the ſame Pope: I beheld his exceeding pompe and pride, and with theſe things, and many more of this nature, my minde was much tormented. For ſeeing Chriſt is the fulneſſe of all grace, in that he endues the Church with ſpirituall grace and vnderſtanding; we ordaine him to be the head thereof, with S. *Paul*, ſaying: *He hath made all things ſubiect vnder his feete, and hath appointed him ouer all things to be the head of the Church.* And ſeeing both Men and Angels are ordained to enioy Gods glory; euen as of men, ſo alſo of the Angels he may rightly be called the head For the myſticall body of the Church doth not onely conſiſt of men but of Angels. But of all this multitude and number Chriſt is the head, for that his ſeat is neere vnto God, and doth partake of his gifts not onely more abſolutely then men, but more perfectly alſo then the very Angels: ſo that from his influence both men and Angels receiue their benefits. As Saint *Paul* witneſſeth, ſaying: *He hath ſet him at his right hand in the heauenly places, farre aboue all principality, and power, and might, and domination, and euery name that is named not in this world onely, but alſo in that that is to come, and hath put all things vnder his feete.* And ſo S. *Matthew* ſaith, *Behold the Angels came and miniſtred vnto him.* And albeit the Angels themſelues lacke faith (*Quia non per fidem ſed per ſpeciem ambulant*) and the Church is the congregation of the faithfull, neuertheleſſe Chriſt is their head.

Ioh.1.15. Ephel.1.22. Coloſ.1.18. Coloſ.2.10. Epheſ.1.21. Pſal.8.7. Phc.1.21. Matth.4.11.

There fore beſides that diuine wiſedome which Chriſt had from the beginning, he had alſo a humane knowledge (notwithſtanding the poſition of ſuch as deny, that there be two ſorts of wiſdomes in Chriſt, which in the ſixth Synode

Sexta Synod.

nod is held a thing damnable:) for as S. *Ambroſe* ſaith, *God did aſſume the perfection of humane nature in the fleſh, tooke vpon him the ſence of man, but not the pride of carnall ſenſualitie.* But to the ſence of man appertaineth an humane knowledge created. Therefore in Chriſt is giuen that experimentall knowledge of which S. *Luke* ſpeaketh. So did *Ioel* prophetically ſee him taught, ſaying to the people, *Reioyce in the Lord your God, for he hath giuen you the raine of righteouſneſſe, &c.* And the ſpouſe ſaith, *I will leade thee and bring thee into my mothers houſe, and there thou ſhalt inſtruct me.* And *Iſaias, I haue giuen him for a Prince, and a maiſter vnto the people*, comprehending theſe two things, namely, that he was a Redeemer and a Maiſter: for whereas he termes him a Prince, he meanes him to be a Redeemer; but calling him Maiſter, he ſignifies him an inſtructer or teacher. Chriſt therfore is endued with all theſe ſciences, by which mē were inſtructed by him; as out of *Mathew*, opening his mouth, he taught his Diſciples, and out of *Iohn*, Ieſus aſcended into the Temple and taught the people, and as it is written in *Luke*, *They found him ſitting in the Temple, &c.* By two wayes then he taught the people, that is, by example, and words. For Ieſus began to do, and afterwards to teach, the true and ſimple doctrine without any kind of commixtion.

Ambr. l. de incar. Dom. cap. 7.

Luk 2.

Ioel 2.

Cant. 8. 2.

Iſa. 55. 4.

Math 5.

Iohn 7.

Luk. 2.

Act. 1.

Seeing therefore Chriſt came to teach mankind, and to redeeme them with his moſt pretious blod, my ſelfe being one among the reſt to be redeemed and taught through his vniuerſe and exceeding goodneſſe, was at the length called to the true knowledge of his diuine will and pleaſure, and by his aſſiſtance I began to open the eyes of my vnderſtanding, and to purge and ſeclude my ſelfe from thoſe miſts and errors of the Romiſh Church, by which my minde before was too much caried away and obſcured. I obſerued againe that from time to time there was a continuall mutabilitie and various changing of opinions among the Prelats: for what was one day receiued and allowed by authoritie, was the next day prohibited, and vtterly diſanulled: as it is plainely to be ſeene in *Indice expurgatorio.*

1. Cor 6.

The firſt cauſe of his ſeparation from the Romiſh Church.

For

For whatsoeuer seemed to taxe the errors of the Priesthood, the same by commandement of the Inquisitors, and of the Church of Rome, was forthwith razed out and extinguished.

The second cause of his separation.

Secondly, because if the Bishops at any time gaue power and authority to any for the preaching of the word of God, they did not graunt him free libertie of speech, but prescribed him a forme of preaching; as my selfe can witnesse by their Commissions granted to me in that behalfe: which is manifestly knowne to be a thing repugnant to the truth. For as *Paul* saith, *The word of God is not tied or limited:* but they limit the same, saying, We giue you authoritie for the preaching of the word of God, so farre forth, as you do it according to the opinions of the holy Fathers, and to the decrees of the most holy Councell of Trent. When as notwithstanding neither the opinions of the Fathers or of the Councels agree amongst them, neither are they alwayes true. But if they do agree, and are true, they are (as is aforesaid) euery where altered by them and changed. And if according to their iudgements the word of God should be expressed, the truth would sometimes be made more manifest and apparent. But in this they are contrary to them selues, as that most learned man *Iohn Caluine* hath rightly and learnedly set downe. *I am an eye-witnesse* (saith he) *of the tyranny of the Bishops, and Inquisitors*; for I haue often heard very learned men preach amongst them: but because those things that haue bin preached, were displeasing to the tyrannous Inquisitors and Bishops, the same preachers and learned men haue bene compelled euen in the same Church (and that against their owne consciences) by their commandements and authoritie to speake against themselues, and to preach another doctrine, contrary to the truth. For instance whereof, Father *Lobo*, a famous preacher, whose name is well knowne in *Spaine* and *Italy*, at *Rome* in the beginning of Pope *Gregory* the 13, in his Sermon was heard to vtter these words: *It is of more weight and efficacie, and of greater profit and vtility with God, to heare his word, then the Masse.*

2. Tim. 2.

Io. Caluin in ini tio Institut. Ep. ad Regem. Fran.

Masse. But the same preacher forthwith by the commandement of that great beast (the Pope) was compelled to make his publicke recantation; and yet for all this, he was depriued of his authoritie of preaching, and enioyned to other penances. Let God arise, and iudge his cause, who saith, *Viuus est sermo meus*, My word is a liuing word; and *Dauid* (lest he should fall) did place the word of God, *A Lanterne vnto his feete*: by which also the heauens were framed, and which endureth for euer. To heare the same word, by which all things were made, and is the fountaine of wisedome, the publicans and sinners assembled themselues together, and the people preassed vpon Christ to heare the word of God, of which all things were made; for it is the fountaine of wisedome. *Ezekiel* admonished the sonnes of *Ammon*, the mountaines of Israel, and the dry bones, to heare the word of the Lord God: by mediation whereof the bones came together, bone to his bone, and behold the synewes and the flesh grew vpon them, and the skinne couered them.

Heb. 2. Psal. 118. 105. Psal. 32. Psal. 108. Luke 15. *Idem.* Wisd 9. Eccles 1. 5. 16. 14. 37. Luke 11. 27.

Christ also calleth them happy and blessed, that heare the word of God. What the word of God makes loose and free, that these tyrants do bind and tye to limits and compasse. When *Iohn* Baptist was in prison, he preached the same word, which (as the Lord saith) we ought not any way to oppugne or resist.

Matth 1. 1. Eccles. 4. 30.

In the yeare of our Lord 1597. *Valentine Cortazer* being Inquisitor, the twentieth day of Iune comming to visit the city of *Liria*, entred the same in his accustomed pompe and vanitie, and did impose vpon me the charge and duty of preaching a Sermon of Faith. And vpon Sonday the 22 day of the same moneth and yeare, *Aderat Inquisitor Ecclesiæ pro Tribunali*, sitting in great maiestie, and (as the manner is) *Lecto mandato præceptorum de accusatione*, I ascended the place of preaching, and hauing saluted the Inquisitor began my Sermon. After I had past ouer many things in praise and commendation of the Inquisitors and Inquisition, I spake thus to the Auditorie. Remember (deare brethren)

ren) and be mindfull of those words which I spake vnto you in Lent time, in a Sermon touching brotherly correction (for two Lents I was their Preacher.) You are bound (as I then told you) euery one of you to correct, and admonish your brother secretly betweene you and him. But if after admonishment he continue still in his wickednesse, then tel and acquaint the Church therewith. Yet before brotherly correction you are not tied to denounce him. Marke this well. This I speake vnto you, in the name, and behalfe of the liuing God.

Luk. 17. 3. Math. 18. 15. 16, 17. Leuit. 19. 7.

Hauing made an end of my Sermon, I was inuited by the Inquisitor with all kindnesse and courtesie to take my dinner with him; which being ended, he began to fall into commendation of my Sermon, but vtterly to condemne that brotherly admonition, saying, That it is not admitted in matters of faith, with which the Inquisition hath to do, and takes notice of. I replied with the very words of Christ in defence thereof, but was compelled to hold my peace, and the Sonday following constrained to preach of him that they hold and terme accursed, in the presence of the Inquisitor, and lay open his mind and pleasure against Gods word, and to say that brotherly correction had no part or place in such matters, as were contained in the Edict. Do but see, and behold how the word of God is tied, and bound by these people of Antichrist. And this whilest I was one of their number, and company, drew my mind into diuerse and sundry distractions.

Of

Of Tranſubſtantiation.

MY ſoule alſo was grieuouſly troubled about Tranſubſtantiation of bread and wine into the body and bloud of Chriſt: for this among other things alwayes ſeemed vnto me a matter of much difficultie. And Saint *Paul* teacheth the contrary, ſpeaking of the Lords ſupper, he alwayes nameth bread, ſaying, *As often as you ſhall eate of this bread, and drinke of this drinke, &c.* Againe, *Whoſoeuer ſhall eate of this bread, &c.* Alſo by this it followes, that the Pope doth falſly intrude himſelfe to be the head of the Church, as is proued by this reaſon. The Primitiue Church, and that which flouriſhed for many yeares, knew no other head but Chriſt, nor had any vniuerſall Biſhop. But the Primitiue Church (euen according to the opinion of the Papiſts) was the true Church: Therefore the true Church ought to knowe or acknowledge no head but Chriſt, nor any vniuerſall Biſhop. It is alſo thus proued by authority.

The third cauſe of his ſeparation.

1. Cor. 11. 26. & per totum cap.

Gregory Biſhop of Rome wrote againſt *Iohn* Patriarch of Conſtantinople, ſaying: He that ſhall name himſelfe the vniuerſall Biſhop, may be called the forerunner of Antichriſt. And the Councell of Carthage forbiddeth the Biſhop of Rome to be called the vniuerſall Biſhop (as *Gratianus* witneſſeth) in theſe words: But now, no not the Biſhop of Rome may be called vniuerſall. What ſhould I ſpeake of the Synode of Chalcedon? whoſe arguments are ſo many and ſo euident againſt the Sea of Rome, that the ſame muſt either needs fal from her high pride and dignity, or the whole authority of her Councell be vtterly ſuppreſſed; as here manifeſtly appeares, in that the ſame Synode is held and celebrated, onely by the Emperors command, without either the preſence, or authoritie of the Biſhop of Rome: as in thoſe times euen vnto the yeare of our Lord 900 (as *Cuſanus* witneſſeth) their Councels were not vſuall to be aſſembled but by the direction of *Caſar*. And

Pope *Leo* (as *Thomas* affirmeth) following the ſame cuſtome, ſubmitted himſelfe to the opinion and iudgement of the Emperour.

Tho. 2. 2. 67. ar. 1. ad. 1.

Chriſt the true Biſhop, as in this world he took vpon him no perſon of ſtate, ſo he appointed no dominion or Empire among his Apoſtles, but with graue words pacified them (muttering ſomewhat among themſelues of principality) ſo that he drew their thoughts and cogitations vnto another forme of life farre differing from the Princes of this world; and openly affirmed, that ſuch as would be the firſt, and greateſt in the kingdome of heauen, muſt humble themſelues amongſt men. *And whoſoeuer will be great among you, let him be your ſeruant.* Chriſt euer taught and exerciſed humility, ſaying, *I haue left you an example, euen as I do, ſo alſo do you.*

Math. 18. 4.
Idem 20. 26.
Marke 10. 43.
Luke 22. 25.

Iohn 13. 15.
Luke 22. 26.

Chriſt had not where to lay his head, and will not one Pallace ſuffice the Biſhop of Rome? Chriſt refuſed the condition of Regall dignity, being offered, and will not one Crowne content the Biſhop of Rome? Is it not enough that he poſſeſſeth Italy, vnleſſe with his triple Crowne he command the world? Chriſt departed away into a mountaine himſelfe alone, that they ſhould not make him a king, declaring his kingdome not to be of this world. And ſhall this glorious Vicar, in the name of Chriſt, with ſuch honor and ſuperfluity poſſeſſe his kingdome in this world? Or ſhall he thinke men will continue ſo beſotted, and miſcaried in this difference, and vnlikelineſſe of things, as to be perſwaded that he beares the place and office of Chriſt here vpon earth, or rather not of Antichriſt?

Iohn 6. 15. 18. 46.

Boniface the third was the firſt that tooke vpon him the name of vniuerſall Biſhop, about the yeare 600; which name was neither giuen him by Chriſt, nor from heauen, but by that tyrant and parricide *Phocas* the Emperour. From that troubleſome fountaine did ariſe the great floud of Papiſtrie, and that proud name had firſt beginning. And yet in thoſe dayes the Popes did not, as now they do, preſently aſcend to the top and height of dignity, but by degrees

grees did ſteale into rule and dominion. For *Boniface* the 8 after he had by cunning and ſedition crept into the Papall place, made Emperours and Kings to feare him, going about to depoſe, and raiſe vp to authoritie, whom he pleaſed. So he thought himſelfe both King and Emperour: in ſo much as when the Iubilee was firſt granted, he ſhewed himſelfe openly the firſt day to the people, attired in his Pontificall veſtments; and the day following in his armor, and coate of male; and in the preſence of all the people with a loude voyce he commanded himſelfe to be proclaimed *Ceſar*. Which vanity *Baldus Antoninus* Arch-biſhop of Florence, Salo, and many others, doe maintaine by their falſe doctrine, ſaying: that Emperours and Kings are but the Popes ſubſtitutes, and that the Biſhops of Rome had both the power of ſpirituall and temporall gouernement. *Plat. in his Pont.*

They ground their falſe opiniō vpon the power of Chriſt, which power they pretend to haue as his Vicars: for Chriſt ſaith, *All power is giuen vnto me, both in heauen and in earth:* and ſo by conſequence, both the ſwords: for he is named King of Kings, Lord of Lords, and in diuers places of the Scripture is called King and Emperour. *Ezechiel* giues him both names, and the *Magicians* and *Pilate* call him King. Math. 28. 18. Ioh. 17. 2. Hebr. 2. 8. Ezec. 37. 22. Ioh. 18. 33. Math. 2. 2. Mar. 15. 26.

But I demand this of theſe Antichriſts; that if they imitate Chriſt in this, why they do not follow him in humility? For although Chriſt had the power of rule and command, yet he in reſpect of his humility vſed them not, but rather affirmed his kingdome not to be of this world. But if the Pope do not imitate Chriſt, he is not his Miniſter, his Vicar, nor ſucceſſour. As the *Iewes* boaſted before Chriſt, that they were of the ſeed of *Abraham*, ſo the Pope glories in the ſucceſſion of Chriſt, and of *Peter*. But the ſame anſwere that Chriſt giues vnto the *Iewes*, he giues alſo to the Pope: as you may read in *Iohn* 8. *Chap.* the 37 *verſe*, to the very end of the ſame *Chapter*. Ioh. 8. 37.

But the Pope ſaith, they are called the Seruants of ſeruants, and ſo named for their humility. So that may ſuffice.

To this I answere, that vnder a faire shew lye hid foule intẽts, He carries the name of humility, but his deedes are cleane contrary. Is he the seruant of seruants, that holdeth his foote forth for Kings and Emperous to kisse, and do reuerence to? Is he the seruant of seruants, that is carried vpon mens shoulders? Is he the seruant of seruants that makes such daily boast of his kingdome and authority? Is he the seruant of seruants, that saith he hath authority from heauen, and the fulnesse of power to make iustice of iniustice? Is he the seruant of seruants, that saith he is like vnto the Sun, and the Emperour like the Moone? No, but he is rather to be called an Harpy crowned, or a deuouring *Hæna*, that vnder a faigned shew of humility, worketh death and cruelty.

1. Decret. Greg. tit. 7. can. Lib. 1 decret Greg. tit. 33.

Sedition and controuersy oftentimes troubles the minds of such as aspire vnto that vaine dignity, and contend for the Papall seat and authority and the place in which stands much scandall, when schismes, and deuisions arise in the Church, in the very act of election.

Many times this fals out, for proofe whereof reade *Plato* and *Illescas* in the History of the Bishops.

Plat. & Illescas in vitis Pont.

If then the election of this present Pope, *Clement* the 8. be diligently examined, it was in like manner very irregular, & the people did much murmure at it. By reason whereof (vnlesse I be deceiued) the Diuines are very doubtfull concerning his election, For at *Vall-Solet.* a (place where the king of *Spaines* Court is) in the yeare of our Lord 1602. *Theses Theologicæ apparuerunt*, teaching Pope *Clement* the 8. not to be held a true Bishop, which doctrine (amongst many other) father *Bazquez* maintained, being one of the society of the Iesuits: which comming straight way to the eares of the Bishop, he caused both him and them to be presently called before him.

And because amongst many other reasons that haue moued me to this separation from the Church of *Rome*, this of the vsurped power of the Pope hath of long time bene the chiefest, I thought it my part to say something of his tyrranny

tyranny, & of his name and hypocriſy.

But for that this little labour hath bene onely vndertaken by me to ſatisfie mine owne minde, and to make ſome declaration thereof vnto others; leſt I ſhould be tedious and troubleſome to the Readers, I will for this time pretermit the further handling of theſe things, yet (God willing) in their place and time ſhall they be particularly expreſſed more at large; imitating the doctrine of Saint *Paul*, who after his owne conuerſion did conuert his brethren; which Chriſt alſo our heauenly Schoolmaiſter doth teach vs: ſaying to *Peter*: *Now thou art at length conuerted, ſtrengthen thy brethren.* And I my ſelfe conuerted, am bound in duty to do the ſame, yet in the meane time reade Doctour *Caluin, li.4. Inſtitut. Cap.6.7. & 11.* *Cal. cap.6.7.11.*

Of Purgatory, and the Sacraments.

INſomuch as I am now determined to imbrace the truth of the reformed Church, I do with ſtedfaſt reſolution, looke into the ſentences thereof, being conſonant and agreeable vnto the Goſpell of Chriſt; leſt the words of the Lawyers may be inferred againſt me, who hold this opinion, That it is a foule & diſhonorable thing for any that liues in the common-wealth, to be ignorant of that law, in which he is conuerſant. And ſo there is no other Church allowed of more then the Church militant and triumphant: But amongſt the Papiſts Purgatory is ordained, the third Church, which I vtterly deny and abiure. For (as Saint *Paul* ſaith) Chriſt *is the purger of our ſinnes, and ſitteth at the right hand of the Maieſtie in the higheſt place.* The 6. cauſe of his ſeparation Hebr. 1.3.

Beſides hell and heauen, there is no middle place found in the holy Scriptures, where our ſoules ſhould reſt, or be detained. The opinion which the Papiſts hold of *Veniall ſinnes*, and the ceremonies, by which the ſame is abſolued, I wholly diſalow, as vile, and excreable; nor is there any other then mortall ſinne, which is onely waſhed away by

Heb.9.14. Ephe.1.7. by true contrition of heart, by the mercy of God, and the ſhedding of the bloud of Chriſt; as Saint *Paul* ſaith. The Sacrament alſo of extreme vnction, by mediation of which (as the Papiſts dreame) the reliques of ſinnes mortall are taken away, is a very idle, and ridiculous matter, and no Sacrament. For if it were a Sacramẽt, the redemptiõ of Chriſt were imperfect, and in vaine; which is againſt the truth of Pſal.116.5.6. Gods word, which ſaith *The Lord is merciſull, and righteous: and our God is full of compaſſion. The Lord preſerueth the ſimple: I was in miſery and he ſaued me.* I reiect alſo the Sacrament of Confirmation, and the reſt which the Pope hath ordained, and onely reuerence and embrace the Sacraments of Baptiſme, aud the Lords Supper, inſtituted by our Sauiour. By this I am inſtructed in the rules of Chriſt, and by this I am more and more ſtrengthened, and confirmed in him.

Of Auricular confeſſion.

AVricular confeſſion, (which the Papiſts call the Sacrament of Penitence) is very fooliſh. For this tyrannicall confeſſion, is neither found in the law of nature, nor in the Law of God: but in the diuell and the Popes kitchin, to increaſe their fare, and delicacies. Neither did the Apoſtles Cal.lib.3.Cap.4. Chryſoſt. teach the ſame, or Saint *Iohn Baptiſt*: as *Caluin* directly proueth. And *Chryſoſtome* alſo maintaineth: whoſe words (*Con.* 3.t. 2.*Pag.*1371.) are theſe: *Why doſt thou bluſh and art aſhamed to tell thy ſinnes? Take heed thou reueale them not to any man, leſt he vpbraid thee; nether confeſſe them to thy fellow ſeruant, leſt he publiſh them: but vnto him which is the Lord, who hath care and charge ouer thee.* And againe, *Tell thy faults only vnto me priuately,* (God here ſpeaketh,) *that I may heale thy diſeaſe, and deliuer thee from ſorrow.* Which words (becauſe they are repugnant and contrary to that great beaſt) are by the commandement of the Inquiſitors taken away and blotted out in the booke, called *Index expurgatorius.*

Many in the ſame manner of confeſſion haue reuealed their

their ſins willingly to their Confeſſours, and the Confeſſour to the Iudges, and others.

A certaine Biſhop of *Girona* in the time of *Iames* the ſecond king of *Arragon* (being his Confeſſour) reuealed his confeſſion to the Pope, and the king forthwith cut out his tongue. I my ſelfe can faithfully witneſſe, that being many times preſent at the talke & communication of Confeſſours, they haue ſo fooliſhly behaued themſelues, and ſo openly in their talke reuealed the ſinnes that haue bene confeſt vnto them priuately by the penitents; that their names and perſons haue eaſily become knowne to me, and perhaps to many others, that haue heard the conference. And although there be diuers lawes ordained by the Pope to puniſh Confeſſours thus offending; they yet commit this crime of reuelation, and (which is worſe) without a ſumme of money, the Penitents haue no grant of abſolution, as appeares in the bookes of Taxes, &c. By which feare, many euen in the very act of confeſſion do conceale the truth, till they be compelled to confeſſe the ſame. I could ſpeake much of this matter, and point it out with my very fingar, but I will obſerue my oath, and with good aduice forbeare to relate it.

In this matter of auricular confeſſion, the Confeſſours are wont to ſeduce, and auert the minds and affections of women from God, and to turne and conuert them to their owne luſts and filthineſſe. To proue this true, I preſent (as witneſſes) thoſe Confeſſours that haue bene puniſhed by iudgement of the Inquiſition, for ſuch abhorred and abhominable wickedneſſe; and ſuch as haue bene adiuged to puniſhment, and by ſentence of the Prelats and others, for being found guilty of the like miſdemeanours. For by auricular confeſſion, many monſtrous enormities ariſe, and are begotten.

To auoid the imputation of tedioufneſſe, I will not continue to make any longer diſcourſe, or diſcouery of the errours of the Church of *Rome*. But with all my heart, with

all my minde, and with all my soule, I reuerence and confesse all things whatsoeuer our new reformed Church doth allow and embrace. And if any of the Church of *Rome*, shall vpbraide me that I haue falsely and perfidiously fallen from the same.; I answere with Saint *Ambrose*, In leauing it I forsake not Christ: Him onely no man ought to forsake, or change: to whom it is worthily said, *Lord to whom shall we flie? Thou hast the words of euerlasting life*. For the faith of the Church is commanded chiefly to be sought for, in which if Christ haue habitatiō, it may vndoubtedly be chosen and followed: But if the people be perfidious, and the maister an heretique, and deforme and disfigure the dwelling place; the fellowship and communion of such heretiques is to be abandoned, and such a Synagogue to be auoided. We must shake off the dust from our feete, lest the drought of our barren vnfaithfulnesse prepare and make the way sandy, and hard to the true progresse and passage of our mindes and vnderstandings. So if there be any Church (as he saith afterward) that renounceth the true faith, and doth not keepe and obserue the foundation, and ground of the Apostles preaching, it is to be left and forsaken, that it beget not the corruption of vntruth.

Amb. ca. 9. in Lucan, lib. 6.

Seeing then I haue found Christ onely, and his doctrine dwelling in the reformed Church, and haue seene that erronious teachers do deforme & disgrace the habitation of the Church of *Rome*; I haue deseruedly left the one, that I may cleaue to & embrace the other: & that according to the commandement of the Apostle: saying, *Do not company together with idolaters*. And againe: *Haue no fellowship with the vnfruitfull workes of darkenesse, but euen reproue thē rather*. And what more vnfruitfull worke is there, then to embrace false doctrine, and heresie? In another place: *We command you brethren, in the name of our Lord Iesus Christ, that ye withdraw your selues from euery brother that walketh inordinately, and not after the instruction which he receiued from vs.* And to *Titus*, *Reiect him that is an heretique, after once or twice admonition.* And the Apostle moreouer saith thus. *If any preach the Gospell*

Eph. 5. 10. & 1. ca. 5. 11. & 10.

2. Thes. 5. 6.

Tit. 2. 10. 11.

pell vnto you otherwiſe then you haue heard and receiued it, let him be accurſed. And a little before that: *Although any, yea an Angell from heauen ſhould teach you any other doctrine then that we haue preached vnto you, let him be accurſed.* But I will no longer ſtay vpon thoſe places of the Prophets, wherein the people is oftentimes exhorted to leaue, and go out of *Babylon*, which I know the Church of *Rome* both imitates and followes. Gal. 1. 8.

Let it not be obiected vnto me by any aduerſary, that I haue denyed my baptiſme by which I am conſecrated to almighty God: for I onely renounce the vaine ceremonies vſed therein by the Biſhops, without authority of holy Scriptures. The vertue whereof I know to depend on God, & not in man that adminiſters the ſame vnto me. Seeing thē it is the part of a louing mother, not onely to bring vp her children in the obedience and feare of God, but to inſtruct them alſo, and nurſe them vp with the food of his heauenly word, and ſo vnite them to Chriſt: as I haue bene conſecrated to God by baptiſme in the Church of *Rome*, ſo in the ſame I haue bene ſeduced from Chriſt by humane inuentions. I haue therefore worthily, and of right, made choice of that Church, in which the true baptiſme is ſincerely adminiſtred, and the ſound doctrine thereof is faithfully deliuered to ſuch as are baptiſed, through the whole courſe of their liues. Beſides I perſwade my ſelfe (and that truely) that I am more deepely bound to God the Father, God the Son, and God the holy Ghoſt, (being three Perſons yet onely God) then the Church of *Rome*, which hath forſaken and rebelled againſt that faith which the Apoſtles in times paſt ſo highly commended in her, and againſt whom that imputation of reproach may worthily be had, which was once laid vpon the Church of the *Iewes* in theſe words: *And their ſonnes whom they beare vnto me, they haue offered to Idols, to be deuoured.* And againe in the ſame Prophet: *They haue played the whores, and bloud is in their handes, and with their idols haue they committed adultery.* And what is it elſe to commēd the inuocation of ſoules? the adoration of images? the obſeruation Ezech. 23. 37.

ſeruation of Purgatory? and of Pardons? They glorie of the workes of *Supererogation*, the rules and examples of men that are ſinners: as *Francis*, *Dominicke*, *Bruno*, *Celeſtine*, *Ignatius*, *Loyola*, and others, and eſpecially to thurſt yong men and women againſt their wils into a monaſtery? What is this elſe (as I ſay) but to be conſecrated to idols, and to ſuperſtitious worſhipping, and in the end to the deuill himſelfe, and damnation?

Idem 6.20. 2.Cor.6.17. Apoc.18.4. Iſa.52.11.

And becauſe (as it is well knowne vnto me) the Papiſts thinke we walke not after the right decrees and determinations of the true Church, neither beleeue thoſe things, which are to be beleeued: I will therefore, ſeeing (as God hath commanded) I am ſeparated and come from among them, relate thoſe things, which we faithfully hold and imbrace: For as *Paul* ſaith, *I am not aſhamed of the Goſpell of Chriſt, for it is the power of God vnto ſaluation to euery one that beleeueth*. Before all things we beleeue in God, the Father Almighty, maker of heauen and earth, and in his Word, begotten of the Father; and in the holy Ghoſt, proceeding from them both, to whom their due and diſtinct properties are to be attributed: in which (according to Eſſence) we neither ſeparate the Sonne, nor the holy Ghoſt from the Father: nor (contrary to the opinion of the Manicheys) diuide the Father from the Sonne, or from the holy Ghoſt: but we beleeue that they haue one vnity of Eſſence, and Trinitie of Perſons, without any confuſion.

Rom.1.16.

Aug. in Manich.

Which vnitie and trinitie (as *Hilary*, *Ambroſe*, and many others teach) cannot perfectly be comprehended by naturall reaſon; but is apprehēded by faith, as many other hiddē myſteries of God, of which S. *Paul* ſpeaketh: *Oh the deepneſſe of the riches both of the wiſedome and knowledge of God. How vnſearchable are his iudgements, and his wayes paſt finding out?* All honor be giuen to the bleſſed Trinity, being one God, and to whom is equall glory in three Perſons, contrary to the opinion of *Arrius*, that blaſphemouſly takes away the equality of Perſons, holding the Sonne to be inferior, and the holy Ghoſt to be ſeruant to God the Father.

Hil.1.lib.Trin. p.5.a principio. Amb.lib.1. ad Grat.ca.5.7.an remedium.

Leg.diſput. Atha. & Arrij in con. Nic.

Of

Of Christ the Sonne.

WE beleeue in Iesus Christ, his onely begotten Sonne, the Redeemer and Mediator of mankind: through whom in the holy Ghost he created all things in the beginning; not that he redeemed mankind without the Father, which sent his Sonne to be the Redeemer of the world; or without the holy Ghost, by whom man is conceiued and annointed: but because the only person of the Sonne tooke vpon him humane nature, and by his death and passion payd the price of our redemption; and is but one person (contrary to the opinion of *Nestorius*, that maintained two.) We beleeue also that Christ was borne of the virgine *Mary*, according to humane nature it selfe, by the inspiration of the holy Ghost; and we beleeue (with the Catholicke Church) that she was a virgin before the birth, in the birth, and after the birth, against *Heluidius*, whom S. *Hierome* vtterly disallowes, so doth S. *Ambrose*, S. *Augustine* and S. *Thomas*.

We beleeue also that Christ our Lord, suffered vnder *Pontius Pilate*, was crucified, dead and buried, and descended into hell, and the third day rose againe: not by anothers meanes, as *Lazarus*, and others, but by his owne proper power and vertue; because he was God, which according to Diuinitie was cause of his resurrection, as *Iohn* saith: *No man taketh it from me, but I lay it downe of my selfe. I haue power to lay it downe, and haue power to take it againe.*

We confesse also that he ascended into heauen, & sate at the right hand of his Almighty Father, which ascension Christ made not according to his diuine nature (which was neuer out of heauen) but as he was man, for so he entred into heauen, and by his owne power ascended.

We confesse further, that with great Maiestie and glory he shall come to iudge both the quicke and the dead: and to reward euery man according to his workes: which are all matters of faith, and to be beleeued, and are taught in the reformed Church. With true faith we imbrace the Apostolicke Creed, the Creed of *Nice*, and *Athanasius*: And so to that Church, whose confession I find to be agree-

Ioh.3.17.& 4.25. Act.3.19. Hebr.2.19. Gen.1.1. Ioh.1.3. 1. Col.1.6. Pro.8.22. Apoc.3.14. Psal.32.9. Ioh.3.4. Luk.2.11. Idem.in eod. Mat.3.5. Luke 3. Acts 10. Ioh.11.1. S. Hieromelib. contra. Helui. de perpe. virgi. Mar. Amb.sup. Luc. li.2.ca.1.S. Aug. in Serm.14.de nat.Do.S.Tho.3. p.q.28.ar.1.2.3.4. 1.Tim.6. Acts 3.13. Rom.4. Phil.2. Ephe.4. Acts 2. Apoc.1. Acts 13. Ioh.10.18. Rom.8.11. Acts 2.24. Mat.16.19. Luke 24.51. Psal.109.1. Ephe.4.9. Luke 21.27. Ma.25.31. Rom.2.6. Apoc.22.12.

ing and conformable to the holy Scriptures, I wholly yeeld and ſubſcribe vnto.

But leſt any man ſhould thinke, that either for want, and neceſſitie, or for any horrible offence committed, and ſo for feare of puniſhment, I haue left, and ſeparated my ſelfe from the Church of Rome, I will make ſhort repetition of what hath befallen vnto me, through the whole courſe of my life, euen from my infancie: not led by oſtentation, or vaine glory, but that in remembring thē, I may be the more drawne to giue humble and hearty thankes vnto almightie God, who hath had ſuch pity and compaſſion on me.

I was borne at *Caſar Auguſta* (which is the chiefeſt place of the kingdome of *Arragon.*) The day before the Calends of February, at two of the clocke in the afternoone, and in the yeare of our Lord 1567. of honorable parentage both by father and mother, as is well knowne in my countrey, and by Gods prouidence without any impediments or defects of nature: I was baptized in the pariſh Church of Saint *Giles*, and confirmed by that excellent Prince *Ferdinand* Viceroy of *Arragon*, and Arch-biſhop of *Caſar Auguſta*. From my infancy with my parents great care and induſtry I was trained vp in the doctrine and religion of the Church of Rome, and with my yeares my knowledge thereof was much increaſed, and I did reuerence the ſame with ſuch honour and ardency, as no other religion appeared vnto me ſo profitable or pleaſing.

My father departed out of this life when I was but 16 yeares of age; but my mother as ſhe was carefull I ſhould be brought vp and inſtructed after the cuſtomes of the Romiſh Church (for ſhe was full of zeale and deuotion,) ſo was I taught Muſicke and Military diſcipline, and other exerciſes of body, to my age beſt fitting and agreeable. I was ſtill ſollicitous to reade bookes of Chriſtian Religion, and to take counſell and be conuerſant with ſuch men as ſeemed to me to be honeſt, and learned: So that deſire of further knowledge daily increaſed in me. The reſpect therefore of all temporall goods being laid aſide, I wholly applied

applied my ſelfe to be in the number and ſocietie of them, whom they of Rome call and account Religious: and contrary to my mothers minde, or the good will of my brethren and kinſfolkes, I followed the Religion of S. *Francis*, and with all alacrity and willingneſſe of heart, I entred the Monaſtery of Ieſus. Which when my mother heard of, ſhe was moued with much ſorrow, and both by her words and deeds ſhewed that I had greatly diſpleaſed her. Yet ſhe loued me dearly, & alwaies hoped of me to be a refuge & ſuccour to her age. Hauing therfore takē coūſell, accompanied with a Noble woman (her ſiſters daughter) ſhe came to the Couēt, with an intent to alter my purpoſe, & both of them laboured by all that prayers or intreaties, or faire promiſes, might effect, to draw me frō that vndertakē reſolution. But I was ſo conſtant in my deuotion of that Monaſticke life, as neither my mothers lamentations, or large gifts proffered vnto me, could work alteration of my mind. So for that time ſhe departed, but vpon further counſell and aduice taken, ſhe came thither againe with a great troupe attending her, with purpoſe in deed to haue taken me away by force and violence. Which when I and the religious men of the Monaſtery perceiued, we hindred their determinations, ſo as my mother by no meanes could obtaine her purpoſe. But ſhe tooke it ſo grieuouſly, that for the ſpace of many dayes ſhe fell into an extreme phrenſie. *Ad conuentum*

Hauing recouered her health and ſenſes againe, ſhe ſtill continued her meanes and deuices to change my mind, and vſed the ſame almoſt a whole yeare, ſo that at length ſhe compelled me to forſake the Monaſterie. Neuertheleſſe I promiſed ſuch as I left behind me, to returne againe with what ſpeed I might poſſibly. But I became ſomewhat forgetfull of my promiſe, by reaſon that at that time, my countrey preſented vnto me many obiects of pleaſure and delectation. For there were great triumphs and ſolemnities for the celebration of the mariage of *Katherine* daughter to king *Philip* the ſecond, with *Charles* Duke of Sabaud: with which my mind was much caried away and diſtracted.

But

But my former purpoſe and my continued deuotion vrging me, I performed my promiſe, and with great ioy of thoſe Religious men that expected me, I returned backe to the Monaſtery, where I liued a while in much gladneſſe and contentment. But after a certaine time I left the Monaſtery againe, by ſome occaſion of buſineſſe, and retaining my firſt religious purpoſe, I betooke my ſelfe to the Religion of the holy Trinity, and was receiued in the Conuent of *Cæſar Auguſta* in the yeare of our Lord 1585. I made choice of this Order, for the ſingular deuotion thereof. The Prelate and other religious men of the ſame Monaſterie for many cauſes were deſirous of my continuance amongſt them. I therefore began to apply my ſtudies to humanity, till at Valence by the diligence of my Tutor, and my owne great labour, I attained to ſome perfection of Logicke and Philoſophy. Afterwards I was ſent to that famous vniuerſitie of Illerd: where I wholly dedicated my ſelfe to Diuinitie, and hauing paſſed the ſeuerall termes and courſes of Diſputations, Exerciſes, and Lectures, I was commended to be one of the beſt in Theologie. For which I gaue God hearty thankes: for theſe beginnings brought me in the end to know thoſe things which my ſoule euer thirſted after.

Theſe foundations layd, I was ſo well eſteemed of, that I was called to the Miniſtery, contrary to their owne orders and inſtitutions, which forbid any man that dignity vnder the age of 33 yeares. But the Prouinciall did willingly diſpence with me, and ſo I was made Miniſter of the Monaſtery of *Liria*: About three yeares after, I was made Miniſter of another monaſtery of higher dignitie, called *Nueſtra ſenora de las ſogas*, in which time by occaſion of ſome contrary occurrents that befell concerning our Order, by certaine learned Prelats, and very great men, I was choſen Embaſſadour to the Reuerend Generall of our Order, abiding then at Paris: which I diſcharged, by Gods aſſiſtance, though with great danger of my life. After I had obtained the preſence of our Generall, he lent ſuch attention to the complaints

complaints deliuered by me, that he dispatcht me with expedition and order for such as were troublesome and ignorant of obedience: and gaue me full power, and orders, for the reading of Diuinity.

Graced with all these titles, and additions of dignity, and preferment, I returned againe into *Spaine:* But I had not long stayed there, when vpon instance of other weighty occasions that concerned our Order, I was sent againe to the Generall, with two other graue Ministers in my company. Him I found so kind, and louing, and so respective of me, that whatsoeuer belonged to the gouernment of the Prouince, I obtained at his hands. He created me at that time both Maister and Doctor (which with vs is a matter of much honor and commodity.) But after my returne into the Prouince (which containes vnder it the kingdomes of Arragon, Valence, Catalonia, and Mallorica) by commandement which I had receiued from the Generall, there was a Conuocation had for the election of the Prouinciall; and the choice fell to *M. Stephen Bertiz*, a Noble man, of verie great learning, and my especiall good friend. He for the loue he bare me, made me chiefe Secretary of the Prouince. A little while after the religious men of our Monastery of Dertasa, made me Minister (which in the Order of the holy Trinitie, is as high a place as theirs is, who in the orders of other monasteries are called Priors, Wardens, Abbots, Prelates, &c.) and created me also the chiefe of the house. That I might not seeme vnthankfull, I tooke vpon me that charge, and in the Colledge of the same City I was made Doctor. Afterwards (vnknowne to me) both by the Church and Citizens of Vernauen, farre enough distant from my house, I had the charge giuen me of their Church, and of the preaching of the Lent sermons. And that I might wholly consecrate my selfe to preaching and reading, and not be hindered by any other care of rule or gouernement, (which is much contrary to the profession of learning) I left the monastery of Dert, and resigned my office of ministery.

In the monastery also of Valence, which is the chiefest

monaſtery of all the Prouince, where are reſident to the number of 50 Preachers, Doctors of Diuinity, and others moſt approued men for learning, there was an aſſembly had for the election of one that ſhould be Miniſter & Head of that monaſterie; and the 26 day of April, in the yeere 1601, that lot fell to my ſhare. So conſequently all the goods & riches of the monaſtery were put into my hands and poſſeſſion, as well of ſiluer and gold-plate, as of other precious ornaments, treaſure, and ſums of money, with which the ſame monaſtery is richly furniſhed: For it hath yearely to be laid forth and diſtributed by the Miniſter 4000 crownes a yeare. In the time that I was Miniſter of Valence, I was often created viſitor of the houſes, and with the fulneſſe of power made Vicar Prouincial of all the foure kingdomes. And laſtly, the 8 day of Nouember in the yeare 1602, with generall and Apoſtolique power was conſtituted viſitor of certaine monaſteries within the limits of the Prouince. I was greatly beloued of the Generall, and other Prelats and Religious men of that Order which in times paſt I profeſſed, and was well accepted with Eccleſiaſtical gouernors.

Gal. 6. 14. But as S. *Paul* ſaith, *God forbid that I ſhould reioyce but in the croſſe of our Lord Ieſus Chriſt, whereby the world is crucified vnto me, and I vnto the world.* In the knowledge wherof, & in the glory of the croſſe of Chriſt, I would not delay, but pay my firſt fruits vnto the Lord, who ſaith, *Thou ſhalt not be ſlacke to pay thy firſt fruits.* Which is nothing elſe, but to auert and turne from the way of wickedneſſe, and to follow and imbrace the way of the Lord.

Exod. 22. 29.

If for this alteratiō of my eſtate, I ſhould make any reckoning of this world: alas, how many ſhold I ſee to riſe againſt me? my friends are become my enimies, my kinsfolks ſtrangers, all leaue and forſake me, all diſpiſe me, and call me heretique: but I will anſwer with the Prophet *Dauid, My father and mother haue forſaken me, but the Lord hath taken me vp.* I will not ſtriue to pleaſe them, as *Paul* ſaith, *If I ſhould yet pleaſe men, I were not the ſeruant of Chriſt.* I had rather diſpleaſe men, then follow lies and vntruths with them, ſeeing

Pſal. 26. 10.

Gal. 1. 10.

ing the Prophet *Dauid* doth encourage vs, saying: *O yee sonnes of men, how long will ye turne my glory into shame, louing vanitie, and seeking lies?* I now desire to continue in this truth, that the curse of God may not be laid vpon me, who saith, *Cursed is euery man, that continueth not in all things, which are written in the booke of the Law, to do them:* And so with the Prophet, *I rather chuse to be an abiect in the house of my God*, where his Gospell is sincerely taught, *then to dwell in the tabernacle of sinners*, where the Gospell is obscured, and made darke with fables, and false interpretations. Psal. 4. 3. Gal. 3. 10. Psal. 83. 11.

For euen as the sundry and various expositions of the law make the law doubtfull and obscure; so the Gospell is darke, and made intricate by many intepretations. I now therefore loue, and imbrace the truth. Now God hath made me partaker of his goodnesse, and his passion was not in vaine for me. Now hath his goodnes extended it selfe to cõmunicate those things vnto me, as were determined for me in the beginning. In times past I was *Saul*, a persecutor of the true Church; & as he went about to destroy the true doctrine of Christ, so did I likewise both in my priuate & publick Sermons & Exercises endeuor to put downe & annihilate that sound doctrine of the true reformed Church. But now through the infinite mercy of God, I haue (as *Saul* did) fallen to the earth; and as he at *Damascus*, so haue I at *Rupell* found *Ananias*, who hath taught me what to do, and remoued the scales from mine eyes that hindred my sight and vnderstanding. Act. 11. 2.

I looke to be persecured, and expect false censures and iudgements to be passed vpon me: but what do I respect them? Did not *Aaron* speake against his brother *Moses*? And did not God himselfe admonish *Hieremiah* to take heed of his kinsfolkes, saying: *For euen thy brethren, and the house of thy father shall deale vnfaithfully with thee?* Did not *Peters* friends also contend against him, because he went in to men vncircumcised, and did eate with them? So (me thinkes) I see how they contend and cry out against me. But God, who (as *Dauid* saith) is the father and helper of Num. 12. 1. Hierem. 12. 6. Acts 11. 3.

orphanes and fatherleſſe, will not reſt to defend and protect me. Oh my Lord God, of whom the Prophet hath ſaid, that *thou wilt ſaue, & preſerue them, that put their truſt in thee*, My whole hope and confidence is in thee, & I ſtand in need of thy aid and defence. Be vnto me (oh Lord) as a ſhield, and buckler againſt thoſe roaring Lyons that go about to
Exod. 14.30. & 15.4. deuoure me. And as thou didſt deliuer *Moſes* out of the hand of *Pharaoh*, *Suſanna* from falſe iudgement, and *Daniel*
Dan. 13.63. & 14.39. from the Lyons denne: ſo deliuer me from their hands. Giue vnto my ſoule the grace and gift of perſeuerance; and grant that they who are yet blind may haue their eyes opened, and at length attaine to the knowledge and wiſedome of the truth, made knowne in thy Goſpell. In reſpect of thee (oh my God) I make account of nothing: I leaue and forſake all things, and hope not for any thing but thy glory. The honours which I had in mine owne countrey, I vtterly deſpiſe; the dignity which I haue hitherto poſſeſſed, I am quite forgetfull of; and forgo my *quondam Prouinciall*, who ordained me to be his ſucceſſour. My friends and all my kindred for thee I contemne, and willingly reiect for euer.

Phi. 3.7. For *thoſe things that were aduantage vnto me, the ſame I account loſſe for Chriſts ſake, and do iudge them to be dung: that I might win Chriſt, and be found in him*, with S *Paul*. And I will follow the true doctrine of Chriſt: ſaying, *If any man*
Luke 41.26. Math. 10.37. *come to me, and hate not his father and mother, and wife, and children, and brethren, and ſiſters, yea and his owne life alſo, hee cannot be my Diſciple.*

I confeſſe vnto thee my Lord and my King, and I giue praiſe vnto thee my God, and Sauiour, for that thou haſt deliuered me from perdition, and from the tongues of them that ſpeake lyes. Be a ſuccour vnto me, and a tower of defence in the face of mine enimies, that I may conſtantly abide the ſlaunders and backbitings, wherewith I know they ſwarme and are full. Wherefore oh moſt merciful God and louing Father, who in the multitude of thy mercies doſt put out of thy remembrance the ſins and iniquities

ties of such as confesse vnto thee; by the grant of thy pardō make void the imputation of all former offences. Looke fauourably vpon thy seruant, and giue vnto me that with true confession, and contrition of heart, begge remission of mysins. Refresh and renew in me (oh Father) whatsoeuer the diuelish fraud and deceipt of the Church of Rome hath distained and corrupted; and win a member of thy redemption, to the body and vnity of the true reformed Church.

We the Pastours, Seniours, and Deacons of the Church of *Rochel*, whose names are here vnderwritten, do witnesse and make it knowne, that *Martin Bartox* hath made a summary confession of our faith, and publickely discouered, & vtterly renounced the errours of the Romish Church, before a great company of Gods faithfull seruants, being then present, reioycing and congratulating his conuersion: we witnesse further, that we haue seene and heard to be performed, whatsoeuer is herein made mention of, or set forth. From this Citty of *Roehel:*

Pastors	*I. Merlnius*	Seniors.	*Chalmotius*	Deacons.	*I. Agrestins.*
	H. Colomozius		*Cl. Heralts*		
	S. Loumeus		*I. Farnoulius*		
	L. Cerclerus		*I Bodierus*		
			I. Dournes		*A. Maquinus*
			Durantius.		

FINIS.